AFTER DEATH WHAT? THIS PAPER TELLS YOU

SPIRITUALISM'S PICTORIAL JOURNAL

The Psychic Observer

TRUTH

TRUTH FOR AUTHORITY NOT AUTHORITY FOR TRUTH

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SPIRITUALISM IN BURMA

THE EARLIEST RELIGION

BY

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THE IMPLICATIONS OF TRANCE MEDIUMSHIP

Various Types of Spirit Individual, Family and National

1. TYPES MOST SENSITIVE TO SPIRITUALISM: The hearts and minds of children are sensitive to the invisible world. Poets who have clearer vision than most of us, have taught that it is little joy to know we are further off from heaven than when we were children.

As children, *Santa Claus* was real to most of us, and so were the fairies, but as we grew to maturity these sentiments and views gradually faded out, and the invisible world turned out to be less real. What is said of children may be applied analagously to races and nations, for with greater sophistication the world of spirit falls into the background, and is eventually lost.

Backward Races

When this happens the learned become rank materialists, holding on to the doctrine that matter is everything, and finding in material qualities and forces, a complete explanation for all life and existence whatsoever, and denying the existence of the spirit and soul in man. Many of us sing the hymn which contains the prayer:

"That I may read with childlike eyes,
Truths that are hidden from the wise."

The more worldly wise and sophisticated a race or nation becomes, the greater tendency for it to lose the vision of the invisible world inhabited by spirits. That there is an advantage in every disadvantage is a truism. The backward primitive races and nations do lack many of the facilities of the most advanced and cultured nations, but this disadvantage is made up by clearer vision in that they have a better idea of the invisible world of spirit around them.

"Cultured Nations"

Burma is deemed by most people to be backward, as compared to *France* or *Britain*, but, on the whole, she is nearer to the world of spirit than some *cultured* nations. In the same sense, we as grown ups are further off from heaven than when we were children. The so-called backward and primitive nations accordingly feel the reality of the spirit world around them.

This accounts for the fact that

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WHAT OF PROPHECY?

DRAMATIC CASE HISTORIES PROVING SOME SOULS—WHOSE WORK IT IS TO STUDY PAST, PRESENT AND FUTURE—HAVE THE RARE GIFT OF PROPHECY

By
Emily G. Hutchings
2336 Tower Grove Ave.
St. Louis (10) Missouri

Usually many spirit minds co-operate in the process of formulating answers to dominant questions.

Every religion the world has ever developed had its roots in the phase of mediumship we know as prophecy. It is natural to look into the Past, and make deductions which may in part explain the Present. But the human being who is able to perceive the Future, and realize the inevitable consequences of both Past and Present, must be endowed with what we call *supernatural faculties.*

Without Quibbling

Nothing in the universe is supernatural. The most mysterious forces operate under natural law. It is only our ignorance of the law that renders the result astounding, even preposterous and untrue. The novice in the chemist's laboratory has his doubts when he is told that two invisible gases could be brought together and transformed into ordinary water. He accepts without quibble the unthinkable mystery of atomic energy, because he has seen photographs of what an atomic bomb did to two cities in Japan.

When a group of scientists predicted, less than twenty years ago, that such a thing not only could but actually would happen, few voices were raised in protest. The world did not believe them. They were false prophets. Their predictions would never come true.

One Sunday afternon, early in December, we had been listening to a radio program dealing with long-range prognostication, when the telephone rang. The voice at the other end of the line was that of *Iona Brandt*, to whom I had made a promise when she transferred her *Church of Soul Science* from East St. Louis to St. Louis, that at some convenient time I would "*pinch-hit*" for her regular speaker, as I had done frequently for *Dr. Will J. Erwood*, when he was pastor of the Church of Cosmic Science, ten years ago.

Soul Projection

Mrs. Brandt had just received word that the visiting medium who was scheduled for the following Sunday would not be able to fill the appointment. Would I please come to the rescue? Without a moment's hesitation I agreed. What would be the theme of my discourse? "*Prophecy*," I announced. Afterward I realized that the subject had been chosen for me by some unknown broadcaster in Hollywood.

So it came about that at the eight o'clock service, in one of the lecture halls of the Kingsway Hotel, the announcement was made that on the following Sunday *Emily Grant Hutchings*, author of a book on survival called "*Where Do We Go From Here?*" would tell what she had learned concerning Soul Projection and the spiritual faculty by which we sometimes pierce the veil between Present and Future.

Within the week, I rounded up a flock of memories, personal ex-

(Continued Page 4, Col. 1)

MEDIUM-AUTHOR

Psychic Observer

Geraldine Cummins

Her new booklet, "*The Resurrection of Christ*," reviewed on Page 9 of this edition, has created wide-spread interest among Spiritualists because its pages contain certain examples of psychic phenomena, attested to by reliable witnesses. These examples shows that by the same processes and without any breach of the *Laws of Nature*, Christ performed His miracles and rose from the dead.

Permanent Well-Being

Declaration of Belief and Prayer ARE NOT ENOUGH !

Spiritual healing is a scientific truth and principle. Complete healings, on all planes of those who have lived this principle, attest to this truth.

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Los Angeles, Calif.

Sympathy for one who is ill or in an unfavorable state of being is detrimental to both the sympathizer and the one with whom he is sympathizing.

MANY BAFFLING CASES

Explained By

Raywood Frazier

Author of "Healing With Cosmic Rays," "The Voice of Light," "Atomic Power Through Consciousness," "The Science of Inner Healing" and "Into Thy Hands."

Man seeks his well-being according to the light of his understanding; and always, as part and parcel of his well-being, man desires physical health; for whether he is a millionaire or an unskilled laborer, his world is conditiond by his physical health or lack of it. Few there are who have come to the realization of the mighty truths underlying the words, "*As a man thinketh in his heart so is he.*"

The significance of The Buddha's statement, "*No one can purify another*," has been lost among the edicts of professional religions; so also has the true meaning of the key to man's well-being given us by the Beloved Christ, "*According to thy faith be it unto you.*"

"Why the Healings?"

Let us take the case histories of two men, *Jones* and *Roberts*. Both contract the same disease at the same time. *Jones* looks to a medical doctor for help; *Roberts* goes to his practitioner, who has *healed* him many times. Each finds the relief he sought.

Months, perhaps years, pass. *Jones* and *Roberts* become aware of a new ache, a new pain. As before, *Jones* goes to his doctor, *Roberts* to his practitioner. *Jones* follows the path of assuming that there is no explanation for his ache —man is bound to get sick sometimes.

But *Roberts* begins to wonder why he must go back to his practitioner so often. Someone asks him: "*Why so many healings?*" *Roberts* has no answer at the moment, but since he has asked himself the same question, he is on the path to finding the answer: The only true healing is the healing of the consciousness.

Healing has been, for the most part, misunderstood, and the prin-

(Continued Page 3, Col. 1)

UNITED STATES SUPREME COURT SUSTAINS RELIGIOUS FREEDOM

A Spiritualist cites numerous cases where the rights of mediums were guaranteed by our own Federal Constitution.

There are limits beyond which even the courts will not permit anyone to go.

By

Paul R. Lomaxe

The Supreme Court of the United States has carefully safeguarded the religious freedom which the *Federal Constitution* guarantees.

In the case of *Watson vs. Jones*, (80 U.S. 679) decided in 1871, the Supreme Court wrote:

"The dissenting church of England is not a free church in the sense in which we apply the term in this country, and it was much less free in Lord Eldon's time than now. Laws then existed upon the statute books hampering the free exercise of religious belief and worship in many most oppressive forms, and though Protestant dissenters were less burdened than Catholics and Jews, there did not exist that full, entire, and practical freedom for all forms of religious belief and practice which lies at the foundation of our political principles . . .

"In this country the full and free right to entertain any religious belief, to practice any religious principle, and to teach any religious doctrine which does not violate the laws of morality and property, and which does not infringe personal rights, is conceded to all. The law knows no heresy, and is committed to the support of no dogma, the establishment of no sect.

"The right to organize voluntary religious associations to assist in the expression and dissemination of religious doctrine, and to create tribunals for the decision of controverted questions of faith within the association, and for the ecclesiastical government of all the individual members, congregations and officers within the general association, is unquestioned."

In *United States vs. Macintosh*, (283 U.S. 605, 634) decided in 1931, Chief Justice Hughes, of the

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RELIGIOUS FREEDOM

(Continued from Page 1, Col. 4)

U. S. Supreme Court wrote, with the concurrence of Mr. Justice Holmes, Mr. Justice Brandeis and Mr. Justice Stone, that "The battle for religious liberty has been fought and won with respect to religious beliefs and practices, which are not in conflict with good order, upon the very ground of the supremacy of conscience within its proper field."

In *United States vs. Ballard* (322 U.S. 78) it appeared that the defendants were members of a religious sect known as the I AM movement. They were charged with a scheme to defraud by organizing and promoting the movement through the use of the mails, —that literature was sold, funds solicited, and membership in the I AM movement sought "by means of false and fraudulent representations, pretenses and promises." The following are good examples of the representations:

The First Amendment

"That Guy W. Ballard, now deceased, *alias* St. Germain, Jesus, George Washington, and Godfrey Ray King had been selected . . . by the alleged 'ascended masters', Saint Germain, as a divine messenger; and that the words of ascended masters' . . . would be transmitted to mankind through the medium of said Guy W. Ballard . . . "

False representations regarding healing were also alleged, including that "the three designated persons had the ability and power to cure persons of those diseases normally classified as curable and also of diseases which are ordinarily classified by the medical professions as being 'incurable diseases', and had cured such diseases."

The indictment charged that such false representations were made with intent to defraud.

They Cannot Prove

The Supreme Court reversed the conviction, and wrote in its opinion:

" 'The laws knows no heresy, and is committed to the support of no dogma, the establishment *of no* sect,' . . . The First Amendment has a dual aspect. It not only 'forestalls the compulsion by law of the acceptance of any creed or the practice of any form of worship' but also 'safeguards the free exercise of the chosen form of religion.' . . . 'Thus the Amendment embraces two concepts,—freedom *to believe* and freedom *to act*. The first is absolute, but in the nature of things, the second cannot be.'

Freedom of thought, which includes freedom of religious belief, is basic in a society of free men. It embraces the right to maintain theories of life and death and of the hereafter which are rank heresy to followers of orthodox faiths. Heresy trials are foreign to our Constitution. Men may believe what they cannot prove. They may not be put to the proof of their religious doctrines or beliefs. Religious experiences which are as real as life to some may be incomprehensible to others.

Doctrines Subject to Trial

Yet the fact that they may be beyond the ken of mortals does not mean that they can be made suspect before the law. Many take their gospel from the New Testament. But it would hardly be supposed that they could be tried before a jury charged with the duty of determining whether those teachings contained false representations. The miracles of the New Testament, the Divinity of Christ, life after death, the power of prayer are deep in the religious convictions of many.

If one could be sent to jail because a jury in a hostile environment found these teachings false, little indeed would be left of religious freedom. . . . Man's relation to his God was made no concern of the state. He was granted the right to worship as he pleased and to answer to no man for the verity of his religious views.

Polygamy Discussed

The religious views espoused by respondents might seem incredible, if not preposterous, to most people. But if those doctrines are subject to trial before a jury charged with finding their truth or falsity, then the same can be done with the religious beliefs of any sect. When the triers of fact undertake that task, they enter a forbidden domain."

George Reynolds was a Mormon and a resident of the Territory of Utah. He was convicted of a violation of the statute of the United States of 1862 making polygamy a crime. On appeal he assigned as error the rejection by the court of evidence offered by him to show that plural or polygamous marriage was part of his religion. The Supreme Court of Utah affirmed his conviction.. (I *Utah* 226 *and* 319.)

He then appealed to the Supreme Court of the United States, and that court wrote, "Polygamy has always been odious among the northern and western nations of Europe and, until the establishment of the Mormon Church, was almost exclusively a feature of the life of Asiatic and African people. At common law the second marriage was always void, and from the earliest history of England polygamy has been treated as an offense against society. . . .

Board of Education

"The only question which remains is, whether those making polygamy a part of their religion are excepted from the operation of the statute. . . . So here, as a law of the organization of society under the exclusive dominion of the United States, it is provided that plural marriages shall not be allowed. Can a man excuse his practice to the contrary because of his religious belief? To permit this would be to make the professed doctrine of religious belief superior to the law of the land, and in effect to permit every citizen to become a law unto himself. Government could exist only in name under such circumstances." The U. S. Supreme Court accordingly affirmed the conviction. *United States vs. Reynolds* (98 U.S. 145).

Very recently the Supreme Court decided an interesting case which bears directly on religious freedom.

In 1945 Mrs. Vashti McCollum of Champaign, Ill., the wife of a Professor at the University of Illinois, brought suit against the Board of Education, seeking a Mandamus to compel it to stop using the public school buildings for religious purposes.

The school authorities set aside a half hour period each week for religious instruction in school buildings by ministers or teachers of various sects, who instructed the school children of their respective faiths. Attendance was voluntary, and any pupil not attending the religious instruction was not released from regular school work during the instruction.

Reversed By Court

The reason for bringing the suit, Mrs. McCollum said, was because more and more pressure was being put upon her son, James, then a ten year old fifth grade pupil, to attend the religious classes. The boy was being ridiculed, shunned, embarassed and ostracized, she said.

The legal ground for her objection was that *tax-supported* property was being used for religious purposes.

She lost her case in all the Illinois courts, and then she appealed to the Supreme Court of the United States, which decided her case on March 8, 1948. *McCollum vs. Board of Education*, (333 U.S.).

The Supreme Court reversed all the Illinois Courts and decided for her by 8 to 1, saying:

'The foregoing facts, without reference to others that appear in the record, show the use of tax-supported property for religious instruction, and close co-operation between school authorities and the religious council in promoting religious education. The operation of the state's compulsory education system thus assists and is integrated with the program of religious instruction carried on by separate religious sects."

Religious Laws Explained

"Pupils compelled by law to go to school for secular education are released in part from their legal duty upon condition that they attend the religious classes. This is beyond all question a utilization of the tax-established and tax-supported public school system to aid religious groups to spread their faith.

"And it squarely falls under the ban of the First Amendment (made applicable to the States by the Fourteenth as we interpreted it in *Everson vs. Board of Education.* (330 U.S. 1.) There we said: 'Neither a state nor the Federal government can set up a church. Neither can pass laws which aid one religion over another.

"Neither can force influence a person to go or remain away from church against his will or force him to profess a belief or disbelief in any religion. No person can be punished for entertaining or professing religious beliefs ance or non-attendance.

or disbeliefs, for church attend-

"No tax in any amount, large or small, can be levied to support any religious activities or institutions, whatever they may be called, or whatever form they may adopt to teach or practice religion.

Church vs. State

"Neither a state nor the Federal Government can, openly or secretly, participate in the affairs of any religious organization or groups, and *vice versa.* In the words of Jefferson, the clause against the establishment of religion by law was intended to erect 'a wall of separation between church and State.'

"The majority in the Everson case, and the minority as shown by quotations from the dissenting views in our notes 6 and 7, agreed that the First Amendment's language, properly interpreted, had erected a wall of separation between Church and State."

After Mrs. McCollum had won her case she was interviewed by the press at her rooms at the Hotel Pennsylvania, New York City, and was reported by the press to have indignantly denied that she is an atheist, as the press invariably called her, and she added that separation of Church and State is good American doctrine.

Our Personal Rights

She also remarked that since her suit was started in 1945 she had received more than 6,000 letters. Slightly more than half were favorable. More than half of the unfavorable communications contained religious tracts, which she put in a big box and sent to the University library.

Under the Supreme Court decisions it is perfectly clear that a person may hold absolutely any religious *belief*, no matter how ridiculous or absurd it may seem to others.

But when it comes to *acting* on, and practicing those beliefs, there are limits beyond which the courts will not permit you to go. As stated in *Watson vs. Jones* you have a right "to practice any religious principles, and teach any religious doctrine which does not violate the laws of morality and property, and which does not infringe personal rights."

GENERAL ASSEMBLY MEDIUM AT LILY DALE

Psychic Observer

Rev. Dorothy Maxwell, Fourth St., Lily Dale, N. Y., lecturer, mental and direct-voice medium; affiliated with the *General Assembly of Spiritualists* of New York State; Trustee of the *Open Door Spiritualist Church,* 503 East Second St., Jamestown, N. Y.

Rev. Maxwell, formerly of Rochester, N. Y., resides with her mother, Rev. Leota B. Maxwell, at Lily Dale the year 'round. She travels occasionally during the winter months. For private and group direct-voice seances during the summer months at Lily Dale, reservations must be made in advance.

HER LECTURES RECORDED

Psychic Observer

Rev. Grace P. Bauer, lecturer, healer, trance and mental medium; for the past 30 years pastor of the *United Bible Spiritual Temple,* 1815 North North Broadway, Baltimore (13) Maryland . . . services every Wednesday, Friday and Sunday, 8 P. M. Out-of-town speakers and mediums are always welcome.

For years, many trance discourses delivered by Rev. Bauer, have been transcribed . . . the purpose being to publish them in book form at a later date.

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PERMANENT WELL-BEING

(Continued from Page 1, Col. 3)

ciples of healing misapplied. No one can heal another of anything. One can give the keys to permanent well-being to another, but the second party must use the keys to truly benefit.

Law of Compensation

Unless the consciousness is changed—that is, cleansed of old thoughts which have created the malformations — the body is not healed but merely confines the disease until such time as the pressure of uncontrolled thoughts, affecting the feelings and emotions, cause a new outbreak.

Patients will often say, "*But I've **done nothing in this life to deserve such suffering,***" indicating by their very words that they have not yet learned that their soul—their awareness—is the aggregate of all they have thought and felt done from Infinity to the immediate Now.

The error thoughts and acts of another life not adjusted in that life call for adjustment in the Now, and man is reluctant to face the truth of his being, the law of Life: that he alone is responsible for his place in life; that there is no punishment, only compensation. It is not comfortable to know that we have earned all that life metes out —it would be easier to blame others and circumstances.

Consciousness Purified

Jesus said, "*That which is born of the flesh is flesh; and that which is born of the Spirit is spirit,*" meaning that we sow and reap according to the wave lengths of consciousness in which we function. As there are wave lengths of the atoms of sound frequencies, radio, light, x-rays, etc., there are wave lengths of the atoms of the higher realms, such as thought, astral and psychic realms and on into the realms of Christhood and the Infinity of the Godhead.

For instance, the wave lengths of the atoms used in gossip, resentment, jealousy, are in the lower planes of consciousness, and when man is attuned, say to the wave length of gossip, he cannot then be attuned to any of the wave lengths of Loving-Kindness, which are found only in the higher planes of consciousness.

In order to reach the higher realms, man has but to consciously become aware of the tangibility of the Father, remembering he is but a channel for His Love—thus in this constant awareness of Love Infinite, he has purified the atoms of his own being and is no longer engulfed in the eddies of the mundane world.

And in purifying his consciousness, he has automatically raised the rhythm of his physical cells. This is the only true healing—The Healing of the Consciousness.

Mighty Laws Revealed

Long ago, The Buddha, another mighty Son of the Father, gave mankind a scientific Truth when He said: "*No one can purify another.*" The application of this key is indeed the way to redemption and release. It is a rugged way, for it means exactly this: man must reform his own consciousness, and he can do so only by living constantly in the awareness of the Father.

Thus when we take the time to study the words of those Mighty Sons, Who became (each in Their day) The Way to the Father, we see the significance of Their Teachings. For each gave to mankind the same identical Laws of Infinity, couched in the language that best served man in His Day.

Today, these Mighty Laws are scientifically revealed, for this is a scientific age. The recognition, and acceptance, of these Laws of Infinity will open the door to bring about the permanent well-being, which man so desires.

The recognition of this principle of a previous cause for a present effect is the opening of the door to the means of utilizing these same immutable laws in bringing about a state of permanent well-being.

The Cellular Rhythm

In the complete manifestation, all is Spirit. Therefore, the physical elements are congealed Spirit. In other words, all planes of consciousness from the physical to the Godhead are one and are linked with a common bond that holds them inseparable. With this understanding we have the key to release from all discordant conditions.

The key is simple. Man's total state of being is based upon the aggregate of his expressions of consciousness. If he is subject to repeated sicknesses with periodic states of comfort, he is riding up and down on the scale of the law of Cause and Effect. He is inconsistent, and does not operate in a manner compatible with the unchangeable laws of infinity.

If man were to raise his total consciousness but one wave length, he would effect a change in his complete being and thereby enjoy a better average state of conditions.

All planes of consciousness being linked, the raising of the consciousness raises the awareness on all planes including the physical. Therefore, by an increase of consciousness the cellular rhythm is increased with a resultant better state of being from the physical plane upward. Were it not so, that is, if the cellular rhythm did not increase with the rhythm of consciousness, one could not remain in the body.

Spiritual Attainment

But — herein lies another key which is, at the same time, a warning. One should not set out to improve his condition by raising his consciousness unless he has the determination and stamina to continue to raise it. Because, if we are on the upward climb and let ourslves drop to a lower wave length of consciousness, the same law of oneness will cause the cellular rhythm to try to keep apace with the change of rhythm of consciousness so as to keep the soul within the body.

Therefore, as one lowers the consciousness, by a fit of anger, a negative expression or thought, a feeling of resentment, etc., that one causes cross currents to become activated within the being thereby causing discord. A person of very high spiritual attainment can become very ill by permitting the consciousness to drop even for a short period.

Law of Oneness

One should never work *for* another if the one doing the work permits himself to revert to even short periods of **negative** consciousness. For instance, if the practitioner holds the least feeling of resentment for someone else. the feeling, however remote, is mixed up with the radiations of any treatment he may give to a patient.

This is true even if the practitioner is not indulging in the negative feeling at the time of the treatment. The practioner owes it to his clientele to purge himself of all negative ideas and never again revert to them for any reason whatever.

By the law of oneness of all things, the practitioner mixes his wave lengths with those of the client, and when in the matter of treatment the link is activated and all wave lengths of one, become part of the wave lengths of consciousness of the other.

No One Can Purify

One might argue that prayer for another cannot harm that one. One might also say that there have been many *healings* by practioners who have not purged themselves of all negative ideas. The answer is, *They were not healings, they were but temporary cures.*

Furthermore, the thoughts of the practitioner do not work on the physical wave lengths of the client but on wave lengths of the frequency of the ideas. They may not affect the physical condition at the time, they may even never be noticed physically — but they are mixed in the consciousness of the individual receiving the treatment.

While no one can purify another or defile another, the one who is *treated* is affected because he permits himself to be affected by calling upon someone else to work for him instead of doing the work himself. They attune both ways and are thereby one with each other in consciousness.

Inner Healing

Sympathy for one who is ill or in an unfavorable state of being is detrimental to both the sympathizer and the one with whom he is sympathizing. This is because the one sympathizing tunes in to wave lengths of consciousness of the one in the discordant state of being.

Thus he is receiving and giving adverse radiations and both individuals are recipients of greater electronic forces of fulfillment of desire. Desire is that which is in the consciousness. If one worries, then one desires that which he is worrying about, so far as the intelligences of fulfillment are concerned.

What Buddha Said

Inner Healing is a very subtle matter. One should go about it with eyes open and with the determination to conquer and "overcome" in this life so that he will not be required to be reborn in order to have a desire fulfilled, or to accomplish something left undone in the present physical life.

The only true healing is the Healing of the Consciousness. By raising ones own rhythm and continually raising it, is the only means by which he can purify on all planes—thus effecting complete and permanent healing on all planes of consciousness. To believe otherwise is but prolonging the day when the complete and permanent healing will take place. Too long has man looked to someone else to do his work for him. It can not be done.

Then comes the question, "*How does one go about raising his consciousness and continuing to raise it?*"

Space does not permit going into the full scientific aspects of why this answer is given, or why the procedure to be given is the answer. However, this much can be given. The Father Infinite, being infinite, is beyond finite (human) conception.

Therefore, from age to age He has sent a Son to be the Way and the Truth and the Life. The Beloved Christ said, "*No man cometh to the Father but by me.*" The Buddha, 500 B. C., made a similar statement as did Krishna and Rama, 5,000 B. C. and 10,000 B. C. respectively.

Declaration of Belief

These Great Sons were conditioned, through many lives, to live and move (consciously) in the Godhood plane and what They said was spoken in the Godhood plane. Consequently, attunement to and through any of Them, (the One of individual choice), is attunement to the Higher wave lengths of the Consciousness of The Absolute.

Declaration of belief, and prayer, are not enough. Therefore, let the Christian world attune to and keep attuned to The Christ, the Buddhist world to The Buddha, the Hindus to Sri Krishna or Rama, and in so doing they will find themselves lifted, by their own works, to realms beyond the limitations of the boundaries of human consciousness. *This is not a platitude, it is a scientific truth and principle—and the complete healings, on all planes, of those who have lived this principle attest to the Truth thereof.*

Elizabeth Memorial Church, Miami, Florida

Psychic Observer

There are dozens of spiritualist churches in the State of Florida. Nearly all these recently built edifices follow a certain modernistic style typical to that part of the Southland. The church above (see picture) comes in this category. It is the *Elizabeth Memorial* (Spiritualist) *Church*, 729 N. E. 71st St., in the city of Miami. The minister, *Rev. Marie Wilson* (see page 10, June 25th edition) conducts services every Friday evening throughout the year. The public are invited.

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What of PROPHECY?

(Continued from Page 1, Col. 5)

periences, many valid statements by men and women whose testimony was above question. To these I added Biblical references; the high honor accorded to seers by the Greeks and the Norse; the recent revival of interest in Nostradamus, Mother Shipton, Merlin and the builders of the Pyramid of Gizeh.

I also took with me, that Sunday evening, a copy of the prophecy that had been given to the classes studying soul projection under *Myrtle Brown* and her profoundly spiritual teacher, *Dr. William Elliott Parker.*

Swedenborg Prophecies

This concise record was taken down in January, 1934, when Iona Brandt and her spirit teacher, Dr. Karl, were members of the Tuesday evening class. In that group one of the members wrote shorthand in the dark.

The speaker was *Emanuel Swedenborg.* Now after fourteen years, the seventeenth century Swedish philosopher's ability to foretell coming events is worthy of analytical study. It was only when I came to analyze the entire document that my faith in long-distance prediction was shaken.

Swedenborg told us that the King of the Belgians would die by accident. He declared: *"It will not be an airplane disaster, but it has to do with dizzying heights."* Little more than a month later the world was shocked by the news that King Albert, an enthusiastic mountain climber, had plunged to his death from a peak high in the Alps.

What Skeptics Say

The next revelation was not so sinister. *"Returning from the Continent,"* the speaker continued, *"I see the budding of a royal romance."* Then, with an amused laugh, *"Oh, no, it is not the Prince of Wales."*... Edward, Duke of Kent, made good the item of international gossip by announcing his engagement to the lovely Princess Marina of Greece. Of this there had been as yet no hint in the newspapers. However, the Princess had been visiting in London, and the fourth son of the King had shown her marked attention.

The skeptic would say that Myrtle, through whom Swedenborg was speaking, had used her faculty of soul-projection to tap this exciting stream of court gossip. By such means the validity of spirit intervention, with its proof of survival and the possibility of communication, could be nullified.

We, whose earnest desire it is to augment this evidence, could play the skeptic by discounting *"selective telepathy"* and insist that it were more rational to assume that Emanuel Swedenborg had been an unseen member of a diplomatic group, discussing Edward and Marina and the advisability of permitting another tie between the royal houses of Britain and Greece. There was already the marriage of Princess Alice to Prince Andrew of Greece. Had the Swedish seer gone on to predict a union of Alice's son with the heiress to the British throne, in 1947, that indeed would have been prophecy.

Philip, destined to give up nationality, religion and undiluted royal rank in order to marry a girl whose mother was a "commoner," was at the time a boy of thirteen. He could not have begun to dream of becoming Prince Consort to a Queen.

Method of Procedure

So neither our medium nor her distinguished guest could have picked the idea out of any mortal's mind. *The simple fact is that none of the* 1934 *predictions looked that far into the future.* The method of procedure was set down in the second paragraph of that fourteen-year-old document, for Swedenborg declared:

"I myself have not come directly into the world's problems, but I have studied them for many months through minds who influenced other minds, and eventually touched the minds of your controls. Through the study of conditions I have reached certain opinions, and from these conditions I know that those which are to be, *will be.* Some souls have the gift of prophecy, and these are the souls whose work it is to study Past, Present and Future. Through some *unknowable method* they are guided to suggest the result. The Sensitive of earth, who has Sensitives out here, will know what is to happen as the inevitable result of conditions already known. It is through this method of transmission that I am able to speak to you."

The significance of this statement cannot be too strongly stressed. For any kind of prediction, team work is absolutely necessary. At the two ends of the wireless telegraph there must be human instruments who came into the earth life with the *"gift of Prophecy."* One still occupies a physical body and the other is in spirit. Behind the spiritual entity there are all sort of news gatherers, discriminating observers, correlators and analysts, who bring the facts together and decide what will be the probable outcome.

Spirits Can Be Wrong

Any intelligent and unprejudiced group of human beings could do the same, if they were in position to see all the facts. John Balderston gave a concrete illustration in his play, "Berkley Square," which I read aloud to the audience in Mrs. Brandt's Soul Science Church. He pictured persons on boats, floating toward the confluence of two streams.

We, in the boat on the west fork of the river, could not know we were in danger of a collision with the boat that was approaching the main stream, from the rapidly flowing east fork. However, a man in an airplane a few hundred feet above the tongue of land between the tributaries, might look down from his superior vantage level and realize what was almost sure to happen when the two boats came together. He could even shout a warning to one pilot or the other, the chances being that neither of them would hear him.

The pilot who did hear must have been blessed with supernormal hearing. The aviator, with superior vision and the ability to calculate speed and distance, would not necessarily be correct in his deduction. Just so, the spirit communicator who warns us of impending disaster might arrive at a wrong conclusion. Also, he might give us the comforting assurance that we had nothing to fear, because he had every reason to hope the disaster would be averted.

Explanations Demanded

In the early months of 1934, neither *Emanuel Swedenborg* nor any other equally well known spirit teacher realized that within six years the truce of the first World War would be broken. In England particularly, Spiritualists were dumbfounded when the British government declared war on Germany in September, 1939. They had been told by their leaders that there would be no war for another half-century.

Spirit controls were taken to task. Explanations were demanded, faith in all manner of prophecy was profoundly shaken. Many and varied were the excuses offered by the mediums or their extramundane informers. One of these was that the truth would be too shocking, or that certain ends of justice must be served by permitting the earth to undergo a complete bath of blood. Another was simply that those in spirit hoped to the last moment that national quarrels would be settled without resort to arms. They may have smothered prophecy under a cloud of wishful thinking.

As we were informed, spirit minds cooperate in the process of formulating the answer to the dominant question: *"What is going to happen?"* One type of mind at each end of the transmitting-receiving set is necessary. As Swedenborg declared: *"Some souls have the gift of prophecy."* In a very limited degree I have had that gift from childhood. Like Cassandra, I never trust my "hunches" because usually I would rather not believe what I all too plainly foresee.

Frightening Situation

In the investigating group with which I have worked since June, 1931, I have come into contact with possibly a score of individuals who definitely possessed this gift. Predicting the future is loosely labeled as *"fortune telling"* which is simply silly.

Mother Shipton, after she had predicted some of the mechanical miracles of the eighteenth and nineteenth centuries, spoiled her reputation as a *"fortune teller"* by adding: "The world to an end will come in 1881."

The frightening situation which now confronts the American people was fore-shadowed in a soul-projection experiment conducted by Dr. Parker in one of Myrtle Brown's classes on the night of January 15, 1943.

It may be pertinent to remark that both Dr. Parker and his medium possess the prophetic gift. But on that occasion the class work was turned over to a beautiful spirit teacher, named Lucy Lane, a member of Myrtle's band from the beginning, one who identified herself as an English actress who passed from the earth plane about a century ago.

Proper Interpretation

Four members of the class participated in a clairvoyant exercise that was startling. They respond to the familiar names, Al, Bertha, Jim and Bill. Following the usual breathing exercise, we were told to give out what we saw. Al began, in a tone of mystified excitement: "I see a great big white house. It's night, and the curtains are drawn, but light streams out from the windows. On the curtains I see shadows of people walking back and forth. It's as still as the atmosphere just before a tornado. Something tense is going on."

"What do you see behind the house?" Miss Lane asked. *"The ocean,"* came the prompt reply. *"Now turn around and look behind you. What do you see?"* Al hesitated and then exclaimed: *"High mountains with a new moon over them." "Very good; now does anyone else see farther in the distance?"* to which Bill responded: *"I see great wastes of sand, with the Sphinx grinning, and back of her the Pyramids."*

"I know what it is," Bertha cried out. *"The house is the white villa at Casablanca on the west coast of Morocco, where the conference between Roosevelt and Churchill is going on this very minute. Stalin, Chang Kai-shek and De Gaulle were invited, but all of them had business elsewhere. They're mapping the future. I wonder what they are saying."*

Prophetic Panorama

"Time will tell," the gentle voice murmured. *"Now, does any other member of the class see a significant figure in the darkness of the Casablanca villa?"*

"Well, I'll be --!" Jim exploded. *"It was as if a spotlight had been turned on suddenly, and there he is—a rooster, strutting back and forth in front of the white house, wagging his head toward the shadows on the window curtains, flapping his wings, showing his spurs and crowing to beat the band."*

"Myrtle, what is the significance of a crowing rooster?" Al's wife asked.

"I'm not sure; but under the circumstances I should think it would be victory."

"No," Miss Lane said rather sharply. This was her prophetic panorama and she wanted no misunderstanding. *"The cock is a symbol of treachery. When Peter denied his Lord, you remember, the cock crew. A crowing rooster is a dangerous enemy, a person to be feared because he plots destruction behind a curtain of deceit."*

Cassandra of Old

Going to the opposite side of the room, she spoke directly to Jim, for whose clairvoyant vision the cock had been illuminated. *"What color is the rooster?"*

"Red! The biggest, reddest, most insolent rooster I ever saw."

"That is correct. I beg you to put this down in your class notebooks. It is of the deepest significance. Later on you will understand."

Five years ago, had Lucy Lane gone on to inform us that the cock was Red Russia, whose Dictator was well pleased to remain on the outside while Britain and the United States plotted the downfall of his real enemy, that he would hide behind a curtain of darkness until he was ready to use his spurs, we would have been shocked, incredulous.

Like Cassandra of old, she would have hurled her warning against deaf ears. No one would have believed her.

(The End)

GERLINGS RESIDE AT LILY DALE

Rev. Helene Gerling, lecturer, teacher and mental medium, 67 Edinburgh St., Rochester (8) N. Y.; Co-Founder (1940) of Universal Psychic Science, a Spiritualist Association of which she is national missionary and secretary; a graduate of *Morris Pratt Institute;* a trustee of the *Fox Memorial Society;* and secretary of the *World's Centennial Celebration* at Rochester..

Rev. Helene Gerling

At Lily Dale during July and August, she and her husband, *Rev. J. Bertran Gerling,* conduct spiritual activities at their summer cottage on North St. The Gerlings are listed on the official 1948 Lily Dale Assembly program during July when they will officiate for three days as sponsors of the *World Centennial Celebration.*

In January, 1949, *Southern Cassadaga Spiritualist Association* has scheduled Rev. Helene Gerling for lecture and message work at Cassadaga, Florida.

An honorary degree of *Doctor of Philosophy and Science* has been conferred upon her by *Dr. K. T. Ramasami,* President of The Indian Academy of Science, Kishanattan, Tinnvevelly District, South India.

During the past 15 years of service in the field of Spiritualism, she has made public appearances in Illinois, California, Florida, Texas and Canada. She was born in Rochester, N. Y.

When asked about the future of Spiritualism, she replied: *"When man becomes miserable enough, he shall return to the things of Spirit . . . and this turning could lead him to Spiritualism. Surely the chaos in the present-day civilization shall one day be overcome. Indeed, a new day shall dawn and the world shall be vitalized with a Spiritual Renaissance."*

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Rev. Betz

She is the founder and president of the *Silver Star Mission,* 1518 John St., Baltimore . . . a home for all who desire to attend — especially Spiritualists in Baltimore and immediate vicinity.

According to *William H. Heimbuck,* church president, Rev. Betz is very active in her chosen life work. Her followers *"are unshaken in their faith in her and admire her sincere zeal in propounding her thoughts to them for it gives them confidence in themselves and true hope for the future."*

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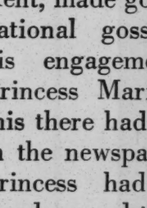

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REV. YARTER

Rev. Yarter will again occupy her summer residence on Melrose Park, Lily Dale where she will, after an absence of two years, conduct her spiritual work during the months of July and August.

Harmonial Phosophy

of

Andrew J. Davis

Man Is Not a Fallen Creature But a Risen One

By W. H. EVANS

Andrew Jackson Davis has been called the John the Baptist of Modern Spiritualism. Born on August 11th in 1826, at Blooming Grove, Orange County, New York State, of very poor parents, he became the philosopher of our movement. He has been a great formative influence upon the thought of the New Age, and if today he is not studied as widely his work stands as a monument to one of the Great of mankind.

Harmonization of Diversities

He was a truly humble man and refused to allow himself to be made either a leader or the founder of a new school of thought. He said the world had suffered enough from that sort of thing and he would do nothing to emphasize differences, as he sought the harmonization of human diversities.

Man being divine must find his own way; must be his own saviour and live a life of brotherly love. He was not unmindful of the practical application of his philosophy and the third part of his great work, *Nature's Divine Revelations* is devoted to an analysis of the social conditions of the world at the time he lived. He believed that all men are potentially good, and that it is circumstances rather than ill-nature that make men evil.

A Virile Socialism

In this part of the work he points out how the system under which all men live generates divisions and evils so that these become necessary for success. For instance disputes mean litigation which is good for lawyers, how then could they be expected to work for changes that would mean the narrowing of their incomes?

That many do is testimony to his assertion of the innate goodness of man. So in disease, much sickness means money for doctors, hence they are liable to become more interested in disease than in keeping people healthy. Again we see that many doctors rise above this, and so prove his contention of man's innate good. In many ways his suggestions lead to a virile Socialism, and he was in advance of his age.

To Combat Materialism

When in the magnetic sleep he announced the opening of the door between the seen and the unseen worlds, declaring that this would become general. And he tells us that on the night of the 31st March, 1848, that he was awakened from sleep by a gentle breathing upon his face and a voice proclaimed, *"The good work has begun, brother."*

Here we see that the rappings at Hydesville were no haphazard or accidental happenings, but part of a plan. It was the spear prising apart the difficulties created by theological suppressions, and a weapon to combat the materialism of the age.

Rationalized Swedenborgianism

His first book caused a sensation when it was published, and he promptly renounced all rights in it as being not his own, but the work of higher beings. His chief spirit helpers seem to have been Galen, an ancient Greek physician, and Swedenborg. Galen influenced him for his healing work and Swedenborg gave the teachings.

Indeed his *Harmonial Philosophy* may be said to be rationalized *Swedenborgianism*. It was these two spirits who gave him his *Magic Staff*. This is an interesting story. He had, under stress of spirit power, gone a long distance to the Catskill mountains where he had some visions. On his way back he stopped at a small graveyard.

Climbing the fence he sat there for a time and was visited by *Galen* and *Swedenborg*. They talked to him and Galen showed him the *Magic Staff*.

It was peculiar, being made in small segments. Galen took it apart showing him the names of various diseases with their remedies. Putting it together he gave it to him. On it were the words, *"Under all circumstances keep an even mind."* He was to use this staff and live according to its motto. Feeling pleased he took the staff and turned to leave his spirit friends.

On climbing over the fence his clothes caught in it and finding it difficult to free himself he petulantly handed the staff to Galen to hold while he got over the fence. He then held out his hand for the staff, but Galen shook his head, and told him he was not yet ready for it. He had fallen at the first trivial test. But later he gained it and lived by it.

A Creative Power

The *Harmonial Philosophy* appeals to reason. It uses emotion to enlighten and not to confuse as it does when not controlled and disciplined. It affirms that at the root of All there is a Creative Power, which can be conceived of as a universal Fact, a primal Cause, or as a Father.

These three views are given as being in accordance with Science, Philosophy and Religion. The philosophy is reformative; it is iconoclastic in the smashing of idols which clutter the human temple, but it does not leave a ruin, it reveals the pure beauty of the temple which, cleared of the debris of ancient speculations, stands forth with chaste and heavenly glory.

Men and women represent the Creator in lowly form, and man is not a fallen creature but a risen and rising one. Earth life is a rudimental state of existence. The universe exists to produce man who is the fruit of the manifold forces flowing through it.

Reincarnation Denied

Material being affords the means whereby the universal becomes particularized in individual beings. The greatest which have lived are lowly in comparison to what man will become in the spheres beyond.

Thus return to earth by repeated incarnations is denied as being a reversal of the law of progress which is onward and upward, and not a constant returning upon its tracts with forgetfulness of what happens between incarnations. Individuality demands continuity of memory and any break in it means loss, change, confusion and inharmony.

No matter how far we progress we shall always be ourselves and no other. It is a rational philosophy, for it puts first things first, and gives proper importance to matter, revealing it as part of one great Whole.

A Rational Philosophy

Modern psychology has no adequate explanations of such men and women as Andrew Jackson Davis. How came it that an uneducated youth—he only had five months school — could, when in in the magnetic sleep, give such a body of teaching as he did? Materialistic philosophy cannot say.

The worst it can do is to deny the facts, the best to stand in puzzled awe before this phenomenon. How much the teachings of this Seer helped to free the minds of men from the bugbears of a bankrupt theology, we may never know.

The world owes him and his like a great debt. His was the glorification of reason culminating in a faith based upon the inner resources of the spirit which reason discloses.

JULIETTE EWING PRESSING HER SUMMER ITINERARY

Psychic Observer

Juliette Ewing Pressing, in addition to her duties as editor and publisher of *Psychic Observer*, has agreed to a fairly busy schedule during the months of July and August.

At *Camp Silver Belle*, Ephrata, Pennsylvania, Sunday afternoon, June 20th, listed as "Psychic Observer Day", Mrs. Pressing's lecture subject: *"One hundred years of Spiritualism."*

At the Seneca Hotel, Rochester, N. Y., she will attend a banquet sponsored by the *World's Centennial Celebration committee*, Monday evening, July 5th; the evening of the next day, Tuesday, July 6th, she will be one of the principle speakers for the celebration's special services at Hotel Seneca.

At *Chesterfield Spiritualist Camp*, Chesterfield, Indiana, Saturday, July 31st, 2:30 P. M. and Sunday, August 1st, 10:30 A. M., she will speak in Chesterfield's auditorium.

Again at *Camp Silver Belle*, Ephrata, Penna., Sunday, Sept. 5th, 'All States Day", she will speak in the camp's auditorium.

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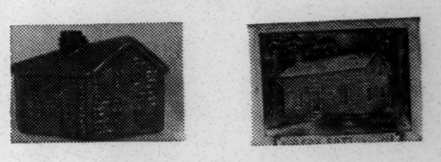

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Every Spiritualist Church and society can be listed in this directory. There is no charge. (See above.)

LONDON, ENGLAND

Marlebone Sp'list Ass'n, Marylebone House, 42 Russell Sq. W.C.I.; Ralph Rossiter, Secretary.

Center of Silver Star, S. A. MacDonald, Psychic Artist, 27a Addison Gardens.

ALABAMA

Birmingham, Alabama

Ch. of Spiritual Science, C. of C. Bldg., 1st Ave. & 19th St.; Sun. 3:30 & 7:15 P. M.; Nell McWhorter; Beulah Kennedy.

Central Ch. of The Spiritualists, 2213½ Third Ave., Sun. & Thurs. 7:15 P. M.; Rev. R.P.H. Sparks, 2520 - 21st St.

ARIZONA

PHOENIX—First Spiritual Church, 10th & Fillmore Sts.; Leroy O. Cady.

CALIFORNIA

ALHAMBRA—The Pyramid Ch. Inc., 326 S. Atlantic Blvd.; Thurs. 2 P. M.; Sun. 7:30 P. M.; Emma Kingham, (AT 2-8632).

ANAHEIM—Good Hope Sp'list Ch., 135 W. Center St., Eag'e Hall, 2nd Floor; Sun. & Thurs., 7:45 P. M.; Estelle Anderson.

ESCONDIDO—Ch. of Spiritual Wisdom, 353 W. Fifth St., C. E. Goodale; Sec'y-Treas., F. E. Watson; Lyceum 10 A. M. Sunday; Healing, lecture Sun. 7:30 P. M

Fresno, California

Universal Educational Religious Society of Divine Science, Inc.; 744 Mildreda Ave., Sun. & Tues.. 7:30 P. M.; Edna Kelley.

Ch. of Metaphysical Science, 245 N. Calaveras; Sun. & Wed. 8 P. M.; Dollie Thuness.

HANFORD—Ch. of Revelation, 221½ Lacey Blvd.; Tues., Thurs. & Sun., 8 P. M.; Janet S. Wolford.

Hollywood, California

Spiritual Science Church, 1904 North Argyle; Mae Taylor.

Psychic Fellowship Group, Masonic Temple. 6840 Hollywood Blvd.; Wed. 8 P. M.; Carol E. McKinstry.

HUNTINGTON PARK—Spiritual Church of Flowers, 2474 Randolph St.; Sun. & Wed., 8 P. M.; Victoria M. Freutel.

Long Beach, California

Spiritual Science Church, 5555 Dairy St.; Alice M. Bonner.

Church of Light & Truth (I.G.A.S.), New Masonic Temple, 8th at Locust. Sun. 7:30 P. M.; R. E. Kirby.

Kosmon Center (affiliated with The Universal Ch. of The Master, Oakland), 1092 E. 17th St.; Sun. 7:45 P. M.; Tues. & Thurs. 7:30 P. M.; Fri. 2 P. M.; Lola Reddig; Edith M. Niles.

Church of Divine Light, 2205 American Ave.; Beulah Englund (Phone 404955).

Los Angeles, California

Los Angeles Progressive Lyceum, 2201 So. Union Ave. (Central Spiritualist Ch.); Emma Pearl Knight. NST Conductor; Katherine F. Toby, Assistant.

First Church of Soul Scientists, 3210 West Pico Blvd., Sophie U. Norton.

Spiritual Science Church, 247 West 58th St.; Frank Mickley.

Agasha Temple of Wisdom, 353 North Western Ave.; Sun. & Wed., 8 P. M.; Richard Zenor.

Central Spiritualist Ch., 2201 S. Union Ave., Founder. Elizabeth R. Courtney (Prospect 3827).

Church of Psychic Light, 617 Venice Blvd., Katie Whittemore.

The Optimistic Science Temple, 1719 W. 50th St.; Sun. 7:30 P. M.; Tues. 9:30 A. M.; Wed. & Fri. 8 P. M., Etta Gurkell.

Spiritual Church of Ataraxia, Garden Court Ball Room, 7021 Hollywood Blvd., Motor Court Entrance; Sunday 11 A. M.; Pearl Irene Barnes.

Spiritual Ch. of Revelation, Embassy Auditorium, 839 S. Grand Ave.; Sun. 2:30 & 4 P. M., in North Hall; Thurs. 2 & 3:45 P. M. in Studio Hall; Minnie Sayers.

West Lake Spiritualist Church, 913 South Lake St., Sun., Wed. & Fri., 8 P. M.; Irene Wood; Inez Duncan.

Universal Ch. of The Master, 3406 N. Figueroa St., Thos. Herrell, 4202 Homer St. L.A. (31) Tues., Fri. & Sun. 3 P. M.; Class Wed. 8 P. M.

Fraternal Brotherhood of Spiritualist, Inc., 927 S. Alvarado Ave. Sun. 10:30 A. M., Wed. 8:00 P. M. Leah E. Pitzer.

Spiritual Fellowship Group, 2936 W. 8th St., Room 203; Sun. 2:30 & 8:30 P. M.; Wed. 2 P. M.; Jane M. Sipes (Ex. 2280).

Faith, Hope & Charity Sp'list Ch., 6710 Salonica St., Jean M. Bradford; Anna Williams. 115 Dayton St., Pasadena (3).

Spiritual Psychic Science Center, 1134 South Western Ave.; Sun. & Thurs. 8 P. M.; Tues. 8 P. M.; Mara Cordes.

Christian Spiritual Ch.. 6814 South Broadway, Sun. 7:30 P. M.; Mrs. B. L. Pigg, Sec'y.

Temple of The All Seeing Eye Spiritual Ch., 966 W. 47th St.; Sunday School 11 A. M.; Sun. 8 P. M.; Anna M. Crosby.

(Continued Top of Next Col.)

(Los Angeles, Continued)

Wilshire Sp'list Ch., 508 S. Hobart Blvd., Sun. 11 A. M. & 8 P. M.. Tues. 8 P. M.; Minister Virginia Gideon; Sec'y, Horace P. King, 203 N. Juanita Ave., Redondo Beach, California.

Ch. of Divine Philosophy (I.G.A.S. Charter) 4157 West 5th St. (at Western); Sun. 8 P. M.; Louise Jolly, Pastor.

(TEMPLE OF UNIVERSAL TRUTH) 801 S. Wilton Place cor. 8th Street, Los Angeles, California. Services each SUNDAY, TUESDAY and FRIDAY at 7:45 P. M. Sealed questions answered at the close of each service. Public cordially invited. A fine musical program with Rev. Wilson at the organ. Rev. Vincent M. Wilson, Pastor and President. Rev. Ethel L. Wilson, Asistant pastor.

xxx

Oakland, California

Kosmon Centre, 2075 Telegraph Ave.; (Affiliated with Universal Church of The Master). Nightly, 7:30 P. M.; Wed. & Sat., 2 P. M.; Myrtle I. Kuschel.

Universal Ch. of The Master, No. 39, Ebell Hall, 1440 Harrison St.; Sun. & Tues. 7:30 P. M.; Contessa Thogode, Pastor.

Universal Ch. of The Master, No. 71, Ebell Hall, 1440 Harrison St., Sun. 2 P. M.: Friday 7:30 P. M.; Ruth & James Barnes.

NATIONAL CITY—First Christian Spiritualist Church, 1203 Coolidge Ave.; Sun. 7:30 P. M.; Folke W. Tegner.

OCEAN PARK — Fellowship Sp'list Ch., 2663 Main St., Sun. & Wed. 7:45 P. M., Thurs., 2 P. M.; Jessie A. Bennett

PACIFIC GROVE—Universal Educational Religious Society of Divine Science, Inc., Chapter No. 2, 581 Pine Ave., Thurs. 7:45 P. M.; Edna Kelley.

SACRAMENTO — Liberal Spiritual Ch., I.O.O.F. Hall, 9th & "K" Sts., 4th Floor, Sun. 2 & 8 P. M.; Ruth Moser.

SAN BERNARDINO—1st Sp'list Ass'n, 6th & Arrowhead; Sun. & Wed., 7:45 P. M.; Lyceum. Sun. 10:30 A. M.; Tues. 2:30 P. M.; Dollie Dunlap. Telephone 755-18.

San Diego, California

Inspirational Church of The Master, Inc., 2730 "A" St., Sun. 11:30 A. M. & 7:30 P. M.; Wed. & Fri. 7:30 P. M., Thursday, 2 P. M.; Grace Sanford.

Ass'n San Diego Spiritual Ministers, P. O. Box 613, San Diego (12), G. E. Dyson.

Harmony Temple of Spiritual Brotherhood, 1039 Seventh Ave.; Michael Florenza.

First Spiritualist Church, 1240 Seventh Ave.; Hildred Hope Langford.

Progressive Spiritualist Ch., 3843 Herbert St., Carrie Kelley; Ben H. McHenry.

Fraternal Spiritualist Temple, Second & Beach Streets; Gust Thunberg.

Concord Mission, 1934 Thirtieth Street; Elvina Johnson Colburn.

Bright Star Ch. of The Master No. 157; 4608 Kansas St., Sun. 7:15 P. M., Myrtle Dyson.

New Hope Spiritualist Ch., New Palace Hotel, 5th Ave. and Elm St.; Sun. 11 A. M., 2:15 & 8 P. M.; Ethel Fowler, 3709 6th Ave.

San Francisco, California

Golden Gate Spiritualist Ch., Native Son's Bldg., 414 Mason St.; Sun. 8 P. M.; (2nd & 4th Wed. 7:45 P. M.) Florence Becker.

Christian Spiritualist Ch., 4th Floor, 414 Mason St.; Sunday 2 P. M. & 7:30 P. M.; Atela Chisholm.

First Spiritualist Temple, 3324 Seventeenth St.; Nell F. Martin.

White Cross Center, 1815 Lake St.; Classes, Fri., 8 P. M.; Irene Remillard.

Psychic Center, 3350 22nd St., (Between Valencia and Guerrero) Sun. 8 P. M.; Tues. & Fri. 2 & 8 P. M.; Nita Harding.

Sp'list Ch. of Revelation, Inc., 465 Geary St.. 4th Floor (No. 40); Thurs. 7:45 P. M., Phenomena; J. J. Dickson, Pastor, Materialization Medium, 2940 19th Ave.

Universal Ch. of The Master, No. 35, 887 Valencia St.; Sun., Thurs. 8 P. M.; Classes, Tues. & Fri. 8 P. M.; Florence Crenshaw; Alda Scheierman.

San Jose, California

Spiritual Fellowship Church, I.O.O.F. Hall, 3rd & Santa Clara St.; Sun. 2:30 & 7:15 P. M., Rubie Swisher.

Ch. of Spiritualist Prophecy, Druid Temple; San Carlos at Market. 85 W. San Carlos; Sun. 2:30 & 7 P. M.; Mary Wilson; May Painchand.

VISTA — Metaphysical Temple of Truth, Route 3, Box 924; Florence L. Myers.

COLORADO

COLORADO SPRINGS—1st Ch. Science Progressive Life, 502 E. Tejon, Reed Library; Sun. 7:30 P. M.; Sibyl E. Smith.

Denver, Colorado

The Peoples Spiritualist Church, 322 E. 17th Ave.; Pearl B. Ashbrook.

Temple of Harmony Spiritual Ch., Inc., 27 W. 1st Ave., Allen J. Miller.

PUEBLO—Progressive Church of The Soul, 618½ North Main St.; K. of P. Hall. Sun. 8 P. M.; Rosie Lyons.

CONNECTICUT

Hartford, Connecticut

Hartford Sp'list Temple, 758 Asylum St., Sun. 3 & 7:30 P. M.; Wed. 8 P. M.; Alice Behrendt; Emma Mapley, Pres.

1st Ch. of Divine Light, 303 Park St.; Sun. 3 & 7 P. M.; Wed. 7:30 P. M.; C. E. Hughes.

NORWICH — The First Spiritual Union, Inc., 29 Park St., Sec'y Iva B. Smith.

xxx

NEW HAVEN—Nat'l Sp'list Temple, 346 State St., Sun. 7:30 P. M.; Lillian Tyson.

xxx

STAMFORD—Albertson Memorial Temple, 485 Summer St.; Raymond Burns.

DISTRICT OF COLUMBIA

Washington, D. C.

Progressive Ch. of Spiritualism, Pythan Temple, 3rd Floor rear, 1012 9th St. N. W.; Sun. 8 P. M.; A. Hafferman, 1349 Maryland, N. E.; C. Hickerson; M. McFarland; Joseph Ferrier.

First Spiritual Science Ch. (Branch of The S.S. Mother Ch. of N.Y.C.), 1900 ,'F'' St., N.W.; Park Central Apt. Hotel, 604; Sun., Tues., Wed. & Thurs. 8 P. M.; Alice W. Tindall.

Mizpah Ch. of Spiritual Science, Inc., 3423 Holmead Place, N.W., Tues. 7:30 P. M.; Thurs. & Sun. 8 P. M.; Z. A. Wright, L. M. Davis, Lola Miller, Pearl Jarcy; Margaret E. Balcom, 810 Rittenhouse, N. W. Phone: TAylor 0079.

Christian Spiritualist Ch., 1220 Massachusetts Ave., Sun. & Wed. 8 P. M.; Otto Penter, 1305—52nd Ave. 'Phone: Hillside 7230.

Church of Two Worlds, 2600 Sixteenth St. Sun. & Wed. 8 P. M.; Freda Dorothy Egbert, Sec'y, 7529 Alaska Ave., N. W., Wash. (12); Minister, H. G. Burroughs, Phone EMerson 0010.

FLORIDA

Cassadaga, Florida

Psychic and Healing Center, Laura Martin-Smith.

Johnson Home Circle; Tues. & Fri. 8 P. M.; Roy H. Johnson.

DAYTONA BEACH—Hays Memorial Spiritualist Church, 221 First Ave.; Marguerite Springstead.

Fort Lauderdale, Florida

Beckoning Light Spiritualist Church, Woman's Club, Stranahan Park, Sunday 8 P. M.; Jewell Williams, 200 N. E. 4th St.

Spiritual Church of Christ, Woman's Club, Stranahan Park, Saturday 8 P. M.; Maude Allen; A. Arden; Ernest Welker.

JACKSONVILLE—Spiritual Science Ch., 925 Liberty St., Sun., Mon., & Thurs. 8 P. M.; Rosa Lee Smith (Phone 3-1465-R).

Miami, Florida

Little Shenadoah Spiritualist Church, 644 S.W. Sixth Ave.; Sun. & Wed. 7:45 P.M., Ermel McNabb; Pearl Hinkson.

Spiritual Alliance Temple of Light (charter; Nat'l Spiritualist Alliance, Lake Pleasant, Mass.), 54 N.W. 34th Ave.; Sun. & Thurs. 8 P. M.; Mabel Martin.

Schaefer Healing Center, 2237 N.W. 50th St.; Frank J. Schaefer; Martha Ann Schaefer (Phone 787372).

Temple of Continuity, 4585 West Flagler St., Geraldine V. Pelton.

Beckoning Light Spiritualist Church, 1621 S. W. Sixth Street; Sunday 7:45 P. M.; Bertie Lily Candler, Madge Hart.

Elizabeth Memorial Ch., 729 N. E. 71st St.; Friday 7:30 P. M., Marie Wilson.

Spiritual Church of Christ, I.O.O.F. Temple, N. W. 4th St. & 2nd Ave.; Sun. 7:45 P. M.; Wed. 8 P. M.; Thurs. 2 P. M.; Maud Allen; A. Arden; Thelma Welker, Ernest Welker (Phone 9-302).

Psychic Science Spiritualist Church, Room 3, 139 W. Flagler St.; Mary Turner.

Orlando, Florida

Psychic Center, 655½ N. Orange Ave.; Sun. & Wed., 8 P. M.; Psychic Classes; Nellie Cherry (Phone 8766).

St. Petersburg, Florida

Church of Spiritual Philosophy; Sun. & Thurs. 7:45 P. M.; 1715 Tangerine Ave., Clara Knost-Larrick; Phone 717765.

People's Spiritualist Church, 1011 Ninth Ave., North; Wed. & Sun. 7:45 P. M.

SULPHUR SPRINGS (Tampa)—Cooperative Sp'list Ch. (No. 2), American Legion Hall, Bird Ave.; Sun., 2:30 P. M.; H. Louise Miller (Phone: Tampa H-46284).

Tampa, Florida

Cooperative Sp'list Ch., N.S.A. (No. 1), 402 Grand Central Ave.; Sun., Wed. & Fri., 7:45 P. M.; Lyceum. Sun. 10:30 A. M.; H. Louise Miller (Phone: H-46824).

First Spiritualist Church, 512 East Paris St.; Tues., Wed., Fri., & Sun. 7:45 P. M.; Dorothy G. Flexer (Phone, 32-7492).

Psychic Center, 315 East Columbus Drive; John Calvert.

ILLINOIS

AURORA—Aurora First Spiritual & Memorial Church, Mission of Love, 529 Clark Street; Emma Ness.

Chicago, Illinois

Englewood Psychic Science Ch. and White Sanctuary Healing Center, 6514 S. Ashland Ave., Services Sun. 8 P. M.; Healing Wed. 8 P. M.; Rev. Harry A. Tuffs; WAlbrook 4750.

Faith Spiritual Church, 2614 N. Austin Ave.; Sun. 10:30 A. M. & 8 P. M.; Fri. 7:30 P. M.; Fred & Emily Ludmann.

1st Fraternal Spiritual Church, 4039 W. Madison St., McEnery Hall; Emma Binz.

1st Spiritualist Episcopal Ch., 721 Belmont; Sun. 2:30 & 7:30 P. M.; Wm. H. Jackson.

Friendy Spiritual Church No. 2, 240 W. 63rd St.; Sheldon Northrup.

Mission of Love (No. 6) Spiritual Church, 1838 N. Springfield Ave.; Sun. 8 P. M. (Last Thursday of month 8 P. M.). F. Pelper; W. J. Rogers.

Spiritual Church of Truth, 3349 West North Ave.; Theo Siers.

Puritan Sp'list Ch., 812 W. 59th St., Sun. 8 P.M., Rose MacKay, 8209 East End Ave.

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(CHICAGO CONTINUED)

Federation of Spiritual Churches and Associations, Inc., Midland Hotel, 172 W. Adams St., Sat. 2:15 & 8 P. M., Anthony Camardo.

First Polish American Sp'list Ch., Embassy Bldg., 3940 Fullerton Ave., (English) Sun. 7:30 P. M.; (Polish) 2nd & 4th Sun. at 2:30 P. M.; Charles Rolack.

Scientific Center of Spiritualism, Midland Hotel, 172 W. Adams St., Orchid Room; Sun. 2:45 & 7:30 P. M.; Catherine Larney.

3rd Sp'list Ch. (O.O.F.S.), 5931 S. Morgan; Sun. 3 & 7:45 P. M.; John Skinner (GRO-9602).

First Temple of Universal Law (Natural Law), 4740 N. Western Ave., 5th Floor; Sun. 10:45 A. M. and 8 P. M.; Charlotte Birkner.

1st Sp'list Ch. of Divinity, 6146 S. Ashland, Sun. & Thurs., 7:30 P. M.; Freda Brown, Pres. (Phone: Hemlock 2447).

Belmont Spiritualist Church, 1219 Belmont Ave., Esther A. Lundquist, Sec'y; Sun. & Thurs. 2:30 and 8 P. M.; Gertrude McAllister, Pres., 'Phone: Van Buren 1625.

Ch. of Living Thought, 2729 S. Keeler Ave.; Sun. 7:30 P. M. (Czech Language) Charles Golan: Rud Prikop, Sec'y.

Sunflower Spiritualist Ch., 242 N. Avers Ave.; Wed. 2 P. M.; Sun. 8 P. M.; Lena Schaefer (Phone: Albany, 1416).

Light More Light Sp'list Ch., 2433 Berenice St.. Tues.. Fri. & Sun. 8 P. M.; Rev. Johanna R. Schmidt; Jun. 3974.

White Flower Temple, Institution of Brotherhod; 185 West Madison St., Sun. 2:30 & 7:30 P. M.; Rev. Rice R. Massey, 3255 Warren Blvd., (KEdzie 5732).

Cicero, Illinois

1st Sp'list Ch., 5033 W. 25th Place; Sun. 7:45 P. M.; Mon. 8 P. M.; Lena Drews.

Liberal Psychic Church, 1331 South 57th Court, Sun. 2:30 P. M.; Mon. 8 P. M.; Anthony Camardo.

DANVILLE—1st Unity Sp'list Science Ch. (affiliated with U.S.S. & F.S.C.). 10½ N. Walnut St.; Sun. 7:45 P. M.; Edward Armstrong; Margaret Armstrong. (Phone 5994 JX).

DECATUR—1st Spiritualist Ch. of Truth, 993 N. Edward St.; Grace W. Brown.

East St. Louis, Illinois

First Victory Spiritualist Church, 1120 St. Clair Ave.; Elizabeth Crain.

Spiritual Science Ch., 16th & Cleveland Ave.; Leona Ellis, Goldie Rayburn.

LeROY—J. T. & E. J. Crumbaugh Spiritualist Church; Chas. C. Cunningham.

WESTMONT—Unity Spiritualist Church, 13 W. Quincy St.; E. Backlund.

INDIANA

CHESTERFIELD — Chesterfield Spiritualist Camp. 1948 season, June 26th to August 22nd. Mable Riffle, Secretary.

CRAWFORDSVILLE — Goodwill Spiritual Ch., 212½ E. Main St.; Sun. 8 P. M.; 4th Sun. of every month, all day service; Bertha Dailey.

Elkhart, Indiana

Clarke's Memorial Spiritual Center, 316 Division St.; Jeanette Osborn.

1st Independent Sp'list Ch., 415 East Jackson St., Carl L. Leonard, President, 3217 E. Sixth St., Mishawaka, Ind.

EVANSVILLE—Union Sp'list Ch., 3rd Ave. & Michigan St. Jeannette Hoeppel.

Fort Wayne, Indiana

Sp'list Ch. of Divine Science (N.S.A.). 1615 Wels St. cor. Spring St.; Sun. 7:30 P. M.; Thurs. 2 and 7:45 P. M.; first and third Sun., 2:30 P. M.; Bernice Brock. Russell D. Hawk.

Light of Life Sp'list Ch., Blue Room. Wayne Hotel; Sun. 2:30 & 7:45 P. M.; Thurs. 7:45 P. M.; Pearl Lowe.

GARY—First Spiritualist Church, 6th & Massachusetts Ave.; Reba Schallon.

Hammond, Indiana

1st Progressive Spiritualist Ch., I.O.O.F. Hall, East State St.; Myrtle Wright.

Unity Spiritualist Ch., 5454 Hohman Ave.; K. of P. Hall; Ruth Coyle.

Indianapolis, Indiana

First Spiritualist Episcopal Church, 2302 Carrellton Ave.; C. B. Taggart.

Psychic Science Spiritualist Ch., 1415 Central Ave.; Dollie Clark & B. F. Clark.

Progressive Sp'list Ch., St. Clair & Park Ave.; Paul Leach; J. F. Van Meir.

Spiritualist Center Church, 214 South Arsenal Ave.; C. C. Driskell.

KOKOMO — True Spiritualist Ch., Red Men's Hall, West Mulberry St., Sun., 7:30 P. M. (Afternoon, evening — every 3rd Sun.); Louise Sutton, C. R. Sutton.

LAFAYETTE—Ch. of Divine Truth; Red Man's Hall; 4th & Ferry Sts. Irene Jennings.

LaPORTE—The People's Psychic Church 1005 Jefferson Ave.; C. W. Mills.

MARION—Distributor of Light Sp'list Ch.. Nebraska & 2nd St.; Mabel Pittman.

Richmond, Indiana

Independent Sp'list Ass'n, I.O.O.F. Hall; 8th & Main Sts.. Room No. 8; Rev. Edward Fawcett, President, 9 N. 10th St., Richmond.

Good Samaritan Spiritualst Church, 710½ Main St., Russel Karn and Helen L. Karn.

SOUTH BEND—Ch. of Spiritual Truth, 519 S. St. Joseph St.; Marie Smith.

Terre Haute, Indiana

Golden Hour Sp'list Ch., 503½ Wabash Ave.; Nellie Hodges; Goldie Russell.

IOWA

CEDAR RAPIDS — Center of Liberal Thought, No. 3, K. of P. Hall, 420 1st Ave., N. E., Sun. 7:30 P. M., Eloise & E. B. Page.

CLINTON—Mount Pleasant Park Spiritualist Camp; 1948 season, July and August; Charles Cunningham, President.

DAVENPORT—Modern Spiritual Church, 623 W. 4th St., Daily, 8 P. M., I. R. Griest.

DES MOINES — Johnson Chapel Psychic Center, 6701 Douglas Ave.; Vesa E. Huffman.

KANSAS

Kansas City, Kansas

Ch. of Spiritual Friendship, 1210 Troup Ave.; Sunday: Lyceum 10 A. M.; Lecture 11 A. M. & 8 P. M.; Message Wed., 8 P. M.; E. E. Smith, 1013 Lafayette; Della Glenn, R.R. No. 4, K. C., Kan.

1st Sp'list Ch., 1061 Armstrong Ave., Sun., Healing 7:30, lecture, 8 P. M.; Tues. 2 & 7 P. M., 828 Ann Ave.; Betty J. Palmer.

PITTSBURG—Chela Religious Foundation, Inc., 111 W. Euclid; Eugene R. Pike.

WICHITA—First Spiritualist Church, 121 South Main St., Neva Durham.

LOUISIANA

NEW ORLEANS — Divine Fellowship of Spiritualism, 823 Spain St.; Friday and Sunday, 8 P. M.; Lillian McGivney, Ada DuBard Gunter.

MAINE

ETNA—Etna Spiritualist Camp, 1948 season August 15th to Sept. 8th.

PORTLAND — Alliance Spiritual Center, Room 36, 53 Exchange St., Roger E. Hooker.

MARYLAND

Batimore, Maryland

Temple of Wisdom (Spiritual Science Ch.) 500 East 39th St., Sun. 10:30 & 8 P. M.; Wed. 2 & 8 P. M.; Thurs. (Healing) 1 P. M.; Elizabeth Dennis, 2908 Louden Ave. (Phone: LIberty 4512.

Universal Science Sp'list Ch. (N.S.A.), 601 W. North Ave. (Cor. John) Sun. 7:45 P. M.; Wed. 8 P. M. Grace H. Betz, 5217 Eastern Ave., (Phone BR 4294).

United Bible Spiritual Temple, 1815 North Broadway; Sun., Wed. & Fri. 8 P. M.; Grace P. Bauer.

MASSACHUSETTS

AMESBURY — 1st Spiritualist Ch., Odd Fellows' Hall, Water St.; Roxey Newhall.

Boston, Massachusetts

Psychic Center, 198 Dartmouth St. (Opposite Copley Plaza Hotel) Daily 8 P.M., Sunday 3 and 8 P. M.

Daniel Spiritual Ch., 89 West Springfield St.; Sun., Tues., Wed. & Fri., 8 P. M.; D. A. Durant.

BROCKTON—Occult Science Ch. G.A.R. Hall, E. Elm St., Charles E. Lyons.

CAMBRIDGE—First Spiritualist Church, 631 Mass. Ave.; Marion F. Upham.

FITCHBURG — 1st Spiritual Alliance Ch., 21 Union St.; Mildred D. Smith.

LAKE PLEASANT—New England Spiritualist Camp Association; 1948 season, six consecutive Sundays beginning the first Sunday in August; Theodor C. Russell, President.

ONSET—Onset Wigwam Camp; 1948 season July & August; Rev. I. Frederick Haven, President; Sec'y, Estelle Haven, 28 Haskins St., Providence (3) Rhode Island.

QUINCY — First Spiritualist Church, 4 Maple St.; Bert DeYoung.

Springfield, Massachusetts

First Spiritualist Church, 33-37 Bliss St.; Sun. 3 & 7:30 P. M.; Thurs. 7:30 P. M.

1st Sp'list Alliance Ch., 9 Market St.; Elmer Bartlett, Alice Thurston, Joseph Henneberg.

WORCESTER—First Spiritulist Ch., 35 Oread St.; William R. Irwin.

MICHIGAN

BAY CITY—Advanced Sp'list Ch., 103 N. Wainut St., A. F. of L. Hall; Sun. 7:45 P. M. (Phone 7679); Vera Gruel, 208 N. Jefferson.

BRIGHTMORE—1st Psychic Ch., 21729 Finkell Ave.; Elizabeth Armitage.

COLDWATER—Coldwater Sp'list Temple, 52½ W. Chicago St.; Sun., 8 P. M.; Pearl Burns.

Detroit, Michigan

Allen Memorial Center; Maccabee Bldg., Putnam & Woodward; Edith Green.

Center of Spiritual Hope, Leota Hall, 3946 Trumbull, Sun. 8 P. M., Hazel Damrau.

1st Sp'list Temple, Samaritan Temple. 5045 4th Ave. (Warren & Putnam) John Throop.

Christian Ch. of Progress, Eastern Star Temple, 80 W. Alexandrine Ave. Fred W. Spriggs.

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Gardner Healing Center, 4326 4th Ave.; Mon., Wed. & Fri. 9 to 9; Henry Gardner.

Dr. Robert Jensen Memoria Church, 2024 Vinewood Ave., Clara Barnett Smith.

Psychic Science Temple Beulah, 9266 Riviera St. (Joy Road & Grand River); Sun. 8 P. M.; Esther Reynolds.

Edward's Memorial Center, 1416 Ferry Park (near Sterling Ave.); Fri. 8 P. M.; Lillian Ryder.

First Universalist Spiritualist Church, 3523 Cadillac. Sun. 11 A. M. & 7:45 P. M.; Fri. 7:45 P. M.; Elizabeth Eglund.

Trinity Sp'list Ch., S. E. Gratiot & Conners Aves.; Sara Anderson, 6464 Maxwel Ave.

2nd Sp'list Episcopal Ch., Maccabee Bldg.; Mezzanine, Sun. 8 P. M.; Blanche Quigley.

FLINT — Spiritualist Episcopal Church, 733 South Saginaw St., Noah Rice.

GRAND RAPIDS—1st Ch. of Truth, 26 Shelby St. S. W.; Pastor, Myrtle DeBoe; Sec'y, Louise Emerson.

JACKSON—Goodfellow Spiritualist Ch., 1014 LeRoy at Ellery; James Tingley.

Kalamazoo, Michigan

Ch. of Spiritual Harmony, K. of P. Hall, 801 W. Main St.; Frank G. Wagner, Pres.

Church of Spiritual Truth, 610 Mill St.; Sun. Lyceum 11 A. M.; Sun. 3 & 7 P. M.; Thurs. 7:45 P. M.; Mattie M. Barents.

Spiritual Truth Reading Room, 714 N. Rose St.; Wed. & Fri., 8 P. M.; Beth Roche.

Lansing, Michigan

Lansing Sp'list Episcopal Church, Main Auditorium Y.W.C.A. Bldg.; Townsend St.; John W. Bunker.

1st Sp'list Ch., 214½ N. Washington Ave.; Mrs. Harold Halley; Gertrude Beane.

MUSKEGON — Spiritualist Church of Truth, 1143 Spring St.; Harry Rogers.

ONAWAY — Spiritualist Church; Services Sunday 8 P. M.; Mrs. Richard Martin.

OWOSSO — First Spiritualist Episcopal Church, 610 Clinton St., Ella Riley.

PONTIAC—First Progressive Spiritualist Church, 16 Chase St., Mabel Barnes.

PORT HURON—The Divine Spiritual Temple, I.O.O.F. Hall, Lapeer Ave.; Sun. 7:30 P. M.; Rebecca Provat.

ROSEVILLE—Ch. of Harmony of Christian Corinthians of America. 17358 Roseville Blvd. (near Maple); Lura Mathews.

ROAL OAK—1st Sp'list Temple, 114 Pingree; Sun. Lyceum 10:30 A. M.; services 7:30 P. M.; Jas. M. Smyth; Detroit (3).

SAGINAW—Ch. of Spiritual Truth, Brewster & Webster St.; Alma J. Eastman.

MINNESOTA

DULUTH—1st Spiritualist Temple, 601 E. 5th St.; Bessie Magnuson; G. W. Olson. C. Hegge; Ann Smaley.

Minneapolis, Minnesota

Church of Infinite Science, 610-620 East Fifteenth Street. Henry M. Paulson.

3rd Spiritualist Ch., 931 13th Ave., S.. Sun. 7:30 P. M., Max Zoeller.

Second Spiritualist Ch., ILyndale & 23rd Ave.; Sun. 7:45 P. M.; John Kahler.

ST. PAUL—Golden Rule Sp'list Ch., 372 St. Peter St.; Sun. 4 and 7:45 P. M.; Heen M. Peterson.

MISSOURI

Kansas City, Missouri

1st Sp'list Ch., "Little Chapel on Broadway," 3841 Broadway, Sun. & Wed., 8 P. M.; M. D. Russell, C. M. Ball.

9th Spiritual Ch., 3101 Indiana Ave., Sun. 7:45 P. M.; Tues. 8 P. M.; Frances M. Tucker.

St. Louis, Missouri

Psychic Center, 3813 Washington Blvd.; Thurs. & Sun. 8 P. M., Ida F. Eggers.

Society of Spiritual Fellowship, 3011a N. Market St.; Wed. 2 P. M.; Fri. 8 P. M.; Elsie Andreas.

St. Ann's Spiritualst Episcopal Ch., 5862 Delar Ave.; Sun. & Tues. 8 P. M.; Wed. 2 P. M.; Bernice F. Bennett.

Ch. of Spiritual Science, 3804 Wyoming St., E. R. Foskett & Rose Mary Reisinger; School of Spiritual Science & Philosophy, Elizabeth Swanks, 4855 S legiAve.

3rd Sp'list Ch., Albrect Hall, 3549 Arsenal St.; Sun., 8 P. M.; Anna Rothmann.

Unity Spiritual Science (Advanced Soul Church) 4408 North 19th St., Tues. & Sun. 3 & 8 P. M. Josephine Erhart.

Progressive Sp'list Lyceum & Research Society, 4349 Manchester Ave.; Sun. 2 P. M.; C. Kroll.

Unity Science Spiritual Church, Blue Room, Roosevelt Hotel, Delmar and Euclid Sts.. Sun. 2 P. M.; Rev. Emma Bell Roney. Dr. Charles Rohlfing.

NEVADA

LAS VEGAS—Psychic Center, 106 Gass St.. Ella R. Heap.

NEW HAMPSHIRE

PORTSMOUTH—1st Spiritual Science Ch., 114 Maplewood Ave.; Sun. 3 & 8 P. M.; Thurs. 8 P. M.; Frank Daley.

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NEW JERSEY

Camden, New Jersey

4th Spiritualist Ch., 28 N. 26th St.; Wed. & Sun. 7:45 P. M.; 1st & 3rd Wed. 2 P. M.; Eizabeth Giberson.

2nd Sp'list Ch. (N.S.A.), Legion Room, Walt Whitman Hotel, B'way & Cooper St.. Sun. 7:45 P. M.; Catherine Broome.

CLIFTON—Church of Spiritual Advice, 17 Yereance Ave.; Martha Heimann.

EAST ORANGE—Ch. of Spiritualist Harmony, 7 Hollywood Ave.; Connie Clark.

JERSEY CITY — Grace Divine Spiritual Ch., 191 Griffith St. (near Summit); Sun. 7:30 P. M., Tues. & Sat. 8 P. M.; Thurs. 2 P. M.; Ethel Arrigo.

LEONARDO—High Point Sp'list Chapel, Chapel Hill (I.G.A.S.); Frances Stevenson; Phillipine Forsman.

LONG BRANCH—Trinity Ch. of Spiritual Science, 111 Wash. St.; Mary Reva Wood.

NEPTUNE CITY—Star Spiritual Church, 134 Sylvania Ave., Loweta Fine.

Newark, New Jersey

Ch. of Spiritual Peace, Love & Faith, 769 Hunterdon St.; Wed. & Fri. 8 P. M.; Agatha Remsen.

Ch. of Spiritual Promotion and Harmony, 532 Springfield Ave., Kate Hazelwood.

Little Spiritualist Ch., 53 New St., Sun., Wed. & Thurs., 7:45 P. M.; Mon., Wed. & Thurs., 1:45 P. M.; Margaret Winter.

Paterson, New Jersey

First Spiritual Church, 142 Carroll St., Sun. & Wed. 7:30 P. M.; Wed. 2 P. M.; Emily Freestone-Hewitt.

West Broadway (2nd) Spiritualist Church, 176 Broadway, Eizabeth Spittler.

Ch. of Spiritual Faith, Inc., 118 Park Ave.; Sun. 7:30 P. M.; Mon., Wed. & Fri. 2 & 7:30 P. M.; Rufus A. Pratt; (Phone LAmbert 3-0979), Myrtle Morse.

Union City, New Jersey

Spiritual Ch. of Divine Guidance, 517 (37th) St., Sophie E. Busch, 199 Cambridge Ave., Jersey City.

1st Spiritual Ch. of Resurrection, 510 48th St.; Sun., Tues., Thurs. & Fri. 7 P. M.; Mon., Wed., Thurs. & Fri., 8 P. M.; M. Sliffka.

WEST ENGLEWOOD—11th Mt. Pitcairn Spiritual Ch., 27 Forest Ave.; Mon. & Wed. 8 P. M.; Tues. & Fri. 2 P. M., Louise Gallo.

NEW YORK STATE

Albany, New York

1st Spiritualst Ch., Hotel DeWitt Clinton—Sun. 8 P. M. Alice M. Hughes; Wed. & Thurs. Eve. at 119 State St.

Progressive Spiritualist Temple, Room 18, 91 North Pearl St.; Sun. & Wed. 8 P. M.; Maud Jacobson; George Guilmetz.

Binghamton, New York

1st Sp'list Ch. (I.G.A.S.) 299 Chenango St.; Myrtle Powell (closed during July & Aug.; opens Sept. 12th).

1st National Spiritualist Ch. Parlor "A", Arlington Hotel, Sun. 7:30 P. M.; Proella Marean; Clarence Titus.

Brooklyn, New York

Christ Ch., 987 Halsey (near Broadway) Tues., Wed. & Thurs., 2 & 8 P. M.; M. James Hedenberg.

Divine Spiritualist Ch., 295 Schermerhorn St. (near Nevin St.) Sun., Tues., Thurs., & Fri., 7 P. M.; Mon. & Wed., 1 P. M. Beatrice De Hunt.

The Church of Divine Guidance, Aux., 58-08 Myrtle Ave.; Tues. & Thurs., 2 & 8 P. M.; Sun. 8 P. M.; Emily Drescher.

Buffalo, New York

Brooking Memorial Spiritualist Ch., Richmond and Summer St., Guest medium, T. John Kelly; President, William J. Wilson, 25 Ripley Place, Buffalo.

Cold Springs Sp'list Ch., 1043 Jefferson Ave.; Sun. & Wed. 8 P. M.; (Mediums' Day, 3rd Sun.) Midred Mason.

Temple of Divine Science Sp'list, 267 Sycamore St.; Sun. 7:45 P. M.; (Medium's Day, 4th Sun.); K. L. Henderson, Cara Alexander.

1st Spiritual Science Ch., 557 Tonawanda St. (near Grace St.), Sun. 7:45 P. M., Lenora Wolf, J. J. Carroll.

Sunflower Spiritual Science Ch., 39 Manhart St., Sunday 7:45 P. M.; Mon. & Fri. 8 P. M.; (Medium's Day, 2nd Sun.) Ida Hansen. HUmbolt 8835.

Sunshine Christian Sp'list Ch., 284 Jefferson (Bristol Entrance); Sun. 8 P. M.; (Medium's Day, 2nd Sun.): M. Burgan. (Phone: CLeveland 7368).

EAST AURORA—1st Spiritualist Temple, 29 Temple St.; Ethel Squier.

Elmira, New York

Universalist Spiritualist Church, 225½ Franklin St., Pauline Hamm.

First Spiritualist Ch., 463 E. Church St., I.O.O.F. Temple), Eva Bostwick.

FAYETTEVILLE—Wayside Chapel, R.F.D. No. 2; Luania Caley; Mrs. Lewis Ferris.

FREEVILLE—The Central New York Spiritualist Camp Association; 1948 season. July 3rd to Sept. 5th; Hazel L. Alford, Sec'y.

FULTON—1st Sp'list Ch., 55 S. First St., Mrs. John Belanger, Sec'y, 105 Walradt St.

Lily Dale, New York

O'Hara Home Circle, Forest Temple Park, Rev. Minnie Cooke O'Hara.

Lily Dale Assembly; Season July and August; May Stickley, Ass't Sec'y.

Lily Dale, N. Y.

Sarah W. Cushing, Cottage Row, Trance medium; Trustee of General Assembly of Spiritualists.

Mabell Harris, South St., mental medium; affiliated with the National Spiritualist Association.

Dorothy Maxwell, Fourth St., mental and direct-voice medium. A General Assembly of Spiritualists member.

Viola Miller, Third St., Clairvoyant and trance consultant.

Alma Mosher, Melrose Park, mental, trance and direct-voice medium; N.S.A. affiliation.

Frederick Nicholson, 2 Library St., Clairvoyant and Trance consultant.

Minnie Cooke O'Hara, Forest Temple Park, mental, trance and direct-voice medium.

John Pastor, Cottage Row, Mental Medium.

Betty Clayton Possehl, North St., clairvoyant consultant; N.S.A. affiliation.

William Sauer, healer, Melrose Park.

Clara Barnett Smith, Fourth St., mental and direct-voice medium.

Ida Stritzel, South St., Mental and trance medium.

Carrie Yarter, Melrose Park, mental medium; General Assembly of Spiritualists.

Long Island, N. Y.

GERRETTSEN BEACH—Spiritual Church of St. Mary, 7 Cyrus Ave.; Sun., Tues., Wed. & Fri., 7:45 P. M.; J. Ivor Difford (Phone, Dewey, 20747).

LAURELTON—Evangelist Spiritualist Ch., 130—63—224th St., Sun. 8 P. M.; Tues. & Thurs. 2 & 8 P. M.; Eva G. Price.

SOUTH OZONE PARK—Helen Memorial Sp'list Ch., 143-16 Sutter Ave.; Sun. 8:15 P. M.; Tues. 1:45 & 8 P. M.; G. E. Wagner.

JAMAICA—Ch. of Eternal Light, 9050—170th St. (between Jamaica Ave. & 90th Ave.), Mon., Tues. & Thurs. 2 & 8 P. M.; William Skidmore.

RICHMOND HILL, SOUTH—Ch. of Spiritual Guidance, 111-41—120th St., Sun. 8 P. M. (closed during July and August) Mollie Beck; (Virginia 3-5979).

WEST HEMPSTEAD — Sp'list Ch. of Magdalena, 559 Henry St. (2 blocks south Hempstead Turnpike at Nassau Blvd.); Sun. & Wed. 8 P. M.; Wed. & Thurs. 2 P. M.; Thurs. 10:30 A. M.; Miss Marion Miller.

LOCKPORT—Lock City Spiritualist Temple, 11 Cottage St., (Mediums' Day, 3rd Sun.) Violet Southland.

New York City, N. Y.

Aquarian Brotherhood of Christ, 244 W. 75th St.; Carolyn C. Duke, S. T., Sun. 7 P. M.; Mon. 7:30 P. M.; Wed. 2:15 P. M.; Virginia Oakes, Wed. 7 P. M.

Beacon Light Spiritualist Ch., 169 W. 93th St., Apt. 8. Tues. & Thurs., 2:30 & 8 P. M.; Sun., 8 P. M., Hermine Leger.

Ch. of Believers in God., Green Room, Hotel McAlpin, Broadway at 34th St., Sun., 10:30 A. M.; Founder, Johannes Greber.

1st Spiritual Science Ch. Studio 856, 154 W. 57th St., Sun. 8:30 P. M., Glenn Argoe.

Little Cedar Sp'list Ch., 123 W. 94th St.; Wed. 1 P. M.; Sun., Tues., Thurs. & Fri. 7:30 P. M.; Beulah M. Brown.

Occult Science Society, Inc., Hotel Times Sq., 43rd & 8th Ave.; 1st & 3rd Sunday; Wilfred S. Spear, Box 385, Yonkers.

Temple of Light, 152 West 42nd St. (Suite 708), Sun. 11 A. M. & 7:30 P. M.; Sun., Tues., Thurs. & Fri. 7:30 P. M.; Tues. & Fri., 2 P. M.; Wm. Chas. Owens.

St. Cecelia's Temple of Divine Healing; Fri. 8:30 P. M.; 1st & 3rd Sun. 8:30 P.M. Apt. 6, 14 W. 133rd St.; Y. Arrindell.

W. T. Stead Memoial Center, 41 W. 83th St.; Sun. & Wed. 8 P. M.; Bertha Marx.

St. John's Sp'list Ch. of Light, 357 W. 118th St.—Apt. 5; Sun., Wed. & Fri., 8:30 P. M.; Emily & John Garvin.

First Spiritual Science Ch. of Brooklyn, Studio 855, Carnegie Hall. 154 W. 57th St.. Wed. & Fri. 7 P. M.; Frances H. Parker.

1st Ch. of Spiritual Inspiration, 248 West 73rd St., Mon., Wed. & Fri. 8 P. M.; Tues. & Thurs. 2 P. M.; Hazel Watson

Church of Spiritual Revelation, 27 West 130th St.; Sun. 11:30 A. M. Divine Worship and Healing; Sun & Wed. 8:30 P.M Spirit Greetings; Samuel S. Heyliager; D W. Russell, Sec'y.; 'Phone Edgecomb 6-8386.

United Sp'lists' Ch., 41 W. 73rd St., Wed. & Fri. 7 P. M.; Thurs. & Sat. 1 P. M.; Sun. 11 A. M.: (No Messages Sun.) Edward Lester Thorne.

Chapel of The Eternal Star, 3-A, 300 W. 54th St. (near 8th Ave.); Sat., Sun. & Wed. 8 P. M.; Tues., 1 P. M., Rose Erickson.

The 1st Ch. of Spiritual Vision, 100 W. 61st St.; Sun. 11 A. M.; Tues., Wed. & Fri. 6 P. M.; Thurs. & Sat. 1 P. M.; Angela V. Cali, pastor. (Phone, PLaza 7-1799).

Rochester, New York

Church of Divine Inspiration, 27 Appleton St.; Ethel Taylor.

Universal Psychic Science, Rochester Temple, 67 Edinburg St., Sunday & Wednesday, 8 P. M.; Helene Gerling.

Ch. of True Brotherhood 220 Floral Bldg., 257 Main St., East; Merton W. Herbst, Sr.

Syracuse, New York

1st Sp'list Ch., 535 Oakwood Ave., Sun. & Wed. 7:45 P. M. (Message circle 6:30 P. M.). Wava LeDue; Ida Robinson.

Progressive Spiritualist Temple, Y.W.C.A., Room 3; H. S. Whiting, President.

Spiritual Ch. of God. Hotel Syracuse, Parlor D, 10th Floor; Sun., 8:30 P. M.; Margaret Wesley.

OHIO

Akron, Ohio

Christian Spiritual Temple, 100 South Broadway. Lydia Hosler.

Friendly Spiritualist Church, 31 South Howard Street; Hulda Stewart.

St. Paul's Spiritualist Church, 88½ East Mill St.; Revina Roshon.

BRADY LAKE—Lake Brady Spiritualist Camp, 1948 season, June 27th to Sept. 5th; Delia Kingsbury, President.

BRIDGEPORT—International Constitutional Ch., 896 Nat'l Rd. (Stop 13); Sun. 7:30 P. M.; A. L. Boerngen; Evajean Beorngen.

Cincinnati, Ohio

Universal Brotherhood of The Cosmic Age, 3756 Reading Road; Thurs. & Sun. 8 P. M.; Emil J. Schmidt.

Psychic Studio, 3407 Erie Ave., Apt. 315, Frances E. Shelley.

Cleveland, Ohio

Inspired Spiritual Ch., 1899 W. 25th St., Fri. & Sun., 8 P. M., G. M. Hayes.

Spiritual Science Ch., 10427 St. Clair St. Glenville Center Hall, Rene Hunt.

Divine Spiritual Ch., 7220 St. Clair Ave.; Sun. 8 P. M.; John M. Williams.

Columbus, Ohio

Congregational Sp'list Ass'n, 187 S. Sixth St.; Sun. & Wed. 7:30 P. M.; Wed. 2 P. M.; A. A Hamilton; Bertha Holtz Hamilton.

First Sp'list Temple, 6th & State St., Sun., Wed. & Fri. 7:45 P. M., Wed. 2:30 P. M. (Second Sun. each month, services 2:30 & 7:30 P. M.) Edgar J. Smertz, 768 Dryden Rd.

Truth Tabernacle (Spiritualist), 996 Oakwood Ave.; Sun. 8 P. M.; Tues. 7:30 P. M.; Curtis B. Morris.

1st Sp'list Temple Society, 24 W. Goodale St., Sun. 7:45 P. M.; Bertha DeLong.

Ohio Ave. Sunshine Sp'list Ch., 86 South Ohio Ave., Sun. & Thurs. 7:30 P. M.: Ralph A. Whitney.

Dayton, Ohio

Sunshine Sp'list Ch., Hollencamp Bldg., 15½ S. Jefferson St.; E. Fields, R. B. Vaughan.

Central Spiritualist Ch., Haynes & Holbert Sts.; Wed. 7:30 P. M.; Sun. 7:45 P. M.; Minnie Rowe; Laua Holloway.

EAST LIVERPOOL—1st Spiritualist Ch., 2nd Floor Review Bldg., Washington St.; Mary E. Wilson.

GREENVILLE—Christian Spiritualist Ch., 519 Front St.; Walter F. Heller.

LAKEWOOD—Universal Ch. of Truth, 417 St. Charles Ave.; Bertis H. Cunningham, 7500 Euclid Ave. (Phone, Endicott 1250).

MARION—Memorial Sp'list Ch., Christman Bldg., 657 N. State St., Sun. & Wed. 7:30 P. M.; Dr. Jacque Savage.

SANDUSKY—Spiritualist Temple, 156 Columbus Ave., D.A.R. Hall, Thurs. & Sun., 7:30 P. M.; Sun. 2:30 P. M.; Nora Hook, 317 McDonough St.

Steubenville, Ohio

Spiritual Ch. of Truth & Light: K. of P. Hall, 3rd & Market Sts.; Sun. 6:30 & 7:45 P. M.; Fri. 8 P. M.; Opal L. Welch.

Psychic Science Sp'list Ch., 520 South St. Sun. 7:30 P. M.; Mon. 8 P. M.; Cora B. Yocum; Margaret E. Cornelius.

Toledo, Ohio

Goodwill Spiritualist Church, 1515 Ottawa Drive; D. E. Crider.

1st Spiritualist Episcopal Ch., 630 Western—at Field. Sun. 7:45 P. M.; Walter Nofziger, Pres.; Fred L. Felix.

Christian Spiritualist Ch., 1222 Erie St., Cecil Engle.

Toledo Nat'l Sp'list Ch., Room No. 1, Mezzanine — Commodore Perry Hotel; Hazel Lafferty, Sec'y; Mrs. Z. H. Ballmer.

Peace Trinity Sp'list Ch., 368 Sumner St.; 7:45 P. M.; Wed. P. M.; Mr. and Mrs. G. A. Kurtz.

VANDALIA — Universal Spiritual Ch., Nat'l Rd., 1 mile west; Corrine Pleasant.

WARREN—Christ Universal Sp'list Ch., 123 High St.; Sun. & Thurs. 7:45 P. M.; Elmer John.

Youngstown, Ohio

1st Spiritualist Temple, 323 W. LeClode, Sun. 7:30 P. M.; Wed. 8 P. M.; Emma Felger; Mae Morrison.

Ingersoll Memorial Spiritualist Ch. 319 W. Federal St., Room 9, Thurs., 1:30 & 7:45 P. M., Sun. 7:45 P. M., Rose Hoyle.

OKLAHOMA

ENID—1st Christian Spiritualist Ch., 409 N. Independent; A. S. P. Fields.

Oklahoma City, Oklahoma

Central Spiritualist Church, 1005 N. Harvey St.; Sun. & Wed. 8 P. M.; Nell Burgess, pastor; Carrie Hamblem, Assistant.

Spiritual Science Church of America, 329 N. W. 13th St.; May Derr McQuestion.

Tulsa, Oklahoma

Second Spiritualist Church, 919 South Cheyenne St.; John H. Cuddy.

Redeeming Christian Spiritualist Church Temporary Quarters, 205 E. 25th St.; Anna A. Anderson, pastor; Lillian Ligon, Sec'y. Temporary services, Sun. 3 P. M.

Universal Science Ch., 1112 North Boston; Sun. & Wed. 8 P. M.; Esther Hughes.

OREGON

OREGON CITY—1st Spiritual Religious Ass'n of New Era (Canby); 1st & 3rd. Sun. 2 P. M.; Lester Hess.

Portland, Oregon

Spiritual Psychic Studio, 5626 S. E. Lexington St.; Sun. 8 P. M.; Wed. 2 P. M.; Ronel M. Jester; Ruth V. Jester.

First Spiritualist Church (N.S.A.), 528 S.W., 11th St., W.O.W. Hall, Sun. 3 & 7:30 P. M.; William Vigelious.

The Spiritual and Psychic Research Temple. Wigwam Hall, Red Men's Hall, 1510 S.E. 9th Ave. at S.E. Hawthorne Blvd.; Sun. 7:30 P. M.; Luella LaValley.

SALEM—1st Spiritualist Ch., 248 N. Commercial St.; Sun. 2:30 P. M. & 7:30 P. M., Sam J. Harms.

PENNSYLVANIA

ALLENTOWN—First Spiritualist Church, 623 Turner St.; Sat. 8 P. M.; Sun. 2:30 & 7:30 P. M.; T. F. Getter; Hilda Brown.

BETHLEHEM—Christian Spiritual Ch., 18 W. Garrison St.; Mary Ann Reph.

CHARLEROI—Diaz Sp'list Temple; 933 McKeen Ave., C. P. Diaz, 417 Wash. Ave.

EPHRATA—Camp Silver Belle, Mountain Springs Hotel, 1948 season, June 19th to Sept. 6th; Ethel Post-Parrish, Sec'y.

McKEESPORT—1st Spiritualist Ch., 809 Locust St., Sun. 7:45 P. M.; Ladies' Aid Wed. 2 P. M.; John Hick. Pres.

NEW CASTLE—Spiritualist Ch. of Truth McGowan Hall, E. Wash. St., Wed. & Fri. 8 P. M.; Agnes E. Guthrie, Seleste Atkinson, Rev. James H. Anderson, Herman Siggelow, Ida Siggelow.

Philadelphia, Pennsylvania

Clayton's Spiritual Alliance Ch., 2111 Latona St., Sun. 2 P. M., Annie J. Clayton.

First Ass'n of Spiritualists, N. E. corner of Master & Carlysle St. (near Broad); George Franks, Sec'y. Mamie B. Schulz.

Pittsburgh, Pennsylvania

Spiritualist Church of Revelation, 114 Federal St. Northside); Sun., Tues. & Thurs. 8 P. M.; Fri. 3 & 8 P. M.; Katherine Fidell; Phone: FAirfax 0766.

1st Ch. of Spiritualists (N.S.A.), 256 Bouquet St., Wed. & Sun. 8 P. M.; Treas., Mary C. Bell, 51815 Rural. Phone: MO 2327.

READING—Sp'list Temple of Truth. Berkshire Hotel, 1047 Penn St., M. M. Stuart.

WILLIAMSPORT — Progressive Temple of Spiritual Science, 2715 Grand St.. Sun. & Tues., 7:45 P. M.; Olive & Ernest McMillin.

WESTFIELD—Spiritual Guidance Center; Harry E. King.

WILKES BARRE—2nd Spiritualist Church. 27 W. Market St.; Mrs. A. E. Ridler.

RHODE ISLAND

Providence, Rhode Island

Haven Spiritualist Church, 143 Washington St., Rialto Hall; Sun. 12:30 P. M. (Healing Service) Sun. 2:30 & 8 P. M.; I. F. Haven, 28 Haskins St.

W. T. Stead Spiritualist Church, 32 Haskins St., Sunday, 2:30, 4:30 & 7:30 P. M., Thursday, 7:30 P. M., Theodore Perkins, Sec'y; Eugenie R. Letourneau, Treas.; Bertha B. Hodgkins, President.

TEXAS

BEAUMONT — Golden Rule Spiritual Church. 894 McFaddin St.; Sun. 8 P. M.; Pearl M. Marie Davis.

HOUSTON—1st Spiritualist Church, 611 Calhoun St., Myrtle London Rogers.

San Antonio, Texas

First Spiritual Christian Church, 503 Trenton Ave.; V. R. Cummins.

Bethlehem Spiritual Christian Church, 1014 South Press St.; C. L. Yates.

VIRGINIA

Norfolk, Virginia

Memorial Spiritualist Church. 305-307 West 37th St.; C. Harrison Engle.

Light of Truth Church of Divine Healing, 20th and Omohundro; Sun. Eve.; Fred Jordan. President. I.G.A.S.

WASHINGTON

BELLINGHAM — 1st Sp'list Ch., 2609 Kulshan St.; Fern Balius; Della Carlson.

Seattle, Washington

Mary A. Tower Memorial Church, 916 East James St.; Mary B. Crisp.

National Federation of Spiritual Science Ch. No. 171; 1811 Summit Ave., Sun. 8 P. M.; Florence Fairfield.

Universal Spiritualist Library, 524-26 Haight Bldg., 2nd & Pine Sts.; Open Daily; Addie Rosencrans, Leo F. Elmiroe.

SPOKANE—Nat'l Sp'list Ch., "Star of The East"; Julian A. Fox, 807 N. Ash St.

TACOMA — Spir'list Memorial Ch., 606 South 9th St., Margaret Baker; Ruth Truman.

WEST VIRGINIA

CHARLESTON—First Spiritualist Church of 1202 Elmwood Ave., Beulah Brison.

HUNTINGTON—Spiritualist Ch. of Truth. Bradshaw-Diehl Bldg.; Mary Fulton; Bertha Jessup; Alice E. Shate.

WISCONSIN

GREEN BAY—1st Sp'list Ch., Cherry & Madison St.; Sun. 7:30 P. M.; Rose De Warzeger.

Madison, Wisconsin

First Unity Spiritual Science Church, 308 W. Mifflin St.; Amelia I. J. Pope, 433 Mifflin St. (Phone F-6395).

Milwaukee, Wisconsin

1st Psychic Science Ch., 2671 N. Ninth St.; Sun. & Wed. 8 P. M.; Lyceum Sun., 10 A. M.; Joseph Sax.

Christian Spiritual Temple, 2222 N. 27th St.; Sun. 3 & 8 P. M.; Marie J. Hillman.

South Side Sp'list Ch., 1239 South 15th St. Rev. Betty Crews Brown, Minister.

Temple of Spiritual Vision, Modern Woodmen Club House, 734 N. 26th St.; Sun. 8 P. M.; Anita Kuchler, 1416 N. 14th St.

Mental Science Spiritual Temple, 1431 W. Greenfield Ave.; Agnes Wolf.

(Continued Top of Next Col.)

First Sp'list Ch., 734 N. 26th St.; 10:30 A. M. Sunday. F. Lorenz Lamping.

First Christ Unity Spiritual Science Ch., 2603 W. Atkins Ave., Sun. 8 P. M.; Wed. 2 & 8 P. M.; Rev. Ella Krahn and Rev. Walter Krahn.

RACINE—Unity Haven of Divinity Chapel Hotel Racine, Sunday 8 P. M.; Rev. Marcella J. Woilersheim.

WONEWOC—The Wisconsin State Spiritualist Association; season July and August; Melvina Hostak, Sec'y.

CANADA

BRANTFORD—Hope Spiritualist Church 1st Floor, U.A.W. Hall, 25 George St. Sun. 3 & 7 P. M.; G. Laws, H. Meynell.

CALGARY (ALBERTA)—First Spiritualis Ch., 1123 8th Ave. W.. Alice E. Rushton.

HAMILTON (ONTARIO) — Church o Spiritual Brotherhood. Winter Gardens Ottaway St., North; J. Martin.

Toronto, Canada

Britten Memorial Spiritual Church, 847 Dovercourt Road; Mae E. Potts.

Church of Spiritual Faith, 460 Shaw St.; Sun. 2:30 & 7:30 P. M.; Jean Windle.

VANCOUVER, B. C.—Divine Science Fellowship, 1021 W. Hasting St., Moose Aud'm; Sun. 7:30 P.M.; Ethel M. Basham.

VICTORIA, B. C.—Open Door Spiritualist Church, 1600 Cook St.; Lyceum, Sun. 11 A. M.; Sun. 7:30 P. M.; Mon. & Thurs. 8 P. M.; W. L. Holden; F. W. Hutchinson

WINNIPEG—Inspnrational Ch. of Truth. Greater World Center Parlor. I.O.O.F. Temple, Kennedy St.; R. W. Northmore.

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SPIRITUALISM IN BURMA

(Continued from Page 1, Col. 1)

in *Burma* the spirit or *nat* festivals are well attended annually at many of the centres. The people have faith in the mediumship of seers. They analyze the activities of the various grade and types of spirits constantly employing their influences or forces, either for the uplift or downfall of mankind.

Guardian Spirits

2. INDIVIDUAL, FAMILY, AND NATIONAL SPIRITS: Most people believe in the spirit world around them. There are varied types of spirits, just as there are varied inhabitants on this physical world. The dog befriends us while the tiger may destroy. The dove is friendly while the hawk is dangerous.

In like manner, spirits in the invisible are, according to their traits, friendly or inimical to mankind. The *Burman* like a *Christian*, believes there is a guardian spirit, *KO-Sauk-Nat* or angel protecting him like the demon of *Socrates*, who warned him of his dangers. The *Burman* believes much more, for he has a family spirit as well.

On the seventh day of the birth of a child, the family spirit or guardian is propitiated with offerings of rice, betel and cocoanuts. To symbolise the event, a string is tied round the child's wrist to signify to the evil spirits that it has been initiated into the family and therefore under the protection of the family spirit.

Old Customs

Nor is the family spirit forgotten at the solemnization of marriages, though the propitiation at this ceremonial is falling into desuetude. Customs are continually undergoing changes due to contacts with other races and their religions, and the introduction of *Buddhism* into *Burma* has wrought many changes in the indigenous ceremonies.

Just as the adoration of the religious founders and their saints, superceded the worship of the spirit of ancestors in other countries, so in *Burma* the adoration of *Buddha* and his disciples has gradually replaced the worship of the manes or the tutelary benevolent guardian ancestral spirits and the other ruder forms of spirit adoration.

There are still a few, as in other Eastern countries, who preserve the charred bones of parents and ancestors, — presenting the relics with offerings of food as is done before the image of *Buddha*. In the year 1885, there were found in *Mandalay*. gold images of kings and queens of the *Alaungpaya* dynasty, together with a book of odes or lyric poems, which were chanted when paying these spirits homage.

Invoking Aid

Apart from the personal or individual guardian spirit and the family spirit, we have the national spirits; and there are 37 of them in the *Burma* pantheon. They form the ruling spirits of *Burma* of whom 14 were royalty and 12 officials. The rest are commoners, many of whom met violent deaths. Annual Nat (spirit) festivals are held in their honor many of which were inaugurated by kings who supplied royal boundies.

At ear boring ceremonies, *Brahman* astrologers assist with their incantations invoking the aid and blessings of the Gods of the Hindu pantheon. At most of the nat (spirit) festivals, the mediums (*natkadaws*) make propitiatory offerings invoking the blessing of the indigenous pantheon. The mediums also sing the odes recounting the heroic deeds of the spirits during their sojourn on earth in the flesh.

Though many *Burmans* have been converted to *Christianity*, *Buddhism* and *Islam*, yet at heart there is still their belief in the ancestral spirits guarding their interests in life, and the national spirits in the national life.

Earthbound Souls

3. MAHAGIRI SPIRITS: Amongst the thirty-seven ruling spirits of Burma, the outstanding ones are styled the Mahagiri (meaning great mountain) nats. The principal spirit when in the flesh was *Maung Tin De*, a powerful and influential blacksmith of *Tagaung*. The king raised his sister to be his queen, and after she had joined the royal seaglio the king, fearing that *Tin De* might become a centre of disaffection, had him arrested and personally supervised burning him at the stake.

His cries, at the torture, brought his sister to the rescue, but she was unsuccessful, and was burnt with her brother. The violent death of these two souls caused them to be earthbound and dangerous to the public, for every living thing that approached the tree under which they were burnt, died mysteriously. When the king was informed of the danger to his subjects, he ordered that the tree be uprooted and thrown into the river together with the skulls of the two who were causing the trouble.

Strange Sacrifices

These floated down the river many hundred miles, and were eventually stranded near *Pagan* where the local monarch, through the usual channel, the medium, learnt of their plight. The trunk was salvaged, cut into two parts, and human forms engraved on them. The spirit of the two were given the rank and insignia of royalty, and an ordinance was issued that the public pay homage to these powerful spirits annually. This annual homage became an institution of the nation, — being sanctioned by royalty.

As in all institutions and festivals, accretions were subsequently made from time to time and the ceremonies became more and more complex and even sacrifices were made with white buffaloes, white oxen and white goats.

In later years *King Shinbyushin*, attending the festival, realized that these sacrifices were against the tenets of *Buddhism*, and stopped them. The Mahagiri nats are not only the national spirits but also of the households, and this is symbolised by each house or hut in the many villages in *Burma* maintaining on one of the posts of their houses, a cocoanut tied with a red string, indicating that it is the residence of the household and national spirit, the *Mahagiri nats*.

Consecration By King

4. TAUNG BYON NAT FESTIVAL. The next in importance in the indigenous pantheon of *Burma*, is the apotheosis of the two brother spirits who are styled in some cases as *Shwe Pyin Nyin-aung* and sometimes at *Bwatwi* and *Bwatta*. Both are the sons of a foreigner who married an ogress of *Popa*. These brothers led a charmed life and possessed pronounced psychic powers, which they used in the service of their King, both in his wars and in his search for relics of *Buddha* in *China*.

In celebrating one of his successes the king ordered the construction of a pagoda in which every one was obliged to contribute a brick. On the completion of the pagoda the king prepared to consecrate it but was annoyed beyond measure to find that the two brothers had failed in their duty, for their two bricks were missing. In spite of the meritorious services rendered by them, their execution was ordered and they were duly executed.

To Appease the King

On his return home, the king found his boat held up by some occult powers. The ministers, when consulted, informed the king that the two brothers had become powerful spirits, and indicated their resentment at the treatment meted out to them.

To appease them the king ordered that a temple be built next to the pagoda, and the people were ordered to make regular offerings to them. Thus originated the *Taungbyon* festivals which are held annually in August in their honor. It has become one of the most popular festivals, and is attended by several thousands. The mediums from all over *Burma* and particularly those in the neighboring cities and villages feel an irresistible urge to attend to pay homage to the 37 ruling spirits.

The consumption of pork at the festival is prohibited out of deference of these two brothers who were of foreign ancestry.

Mediums Are Rare

There are also other spirits who are honored, and one of those that amuse the crowd, is the popular nat *U Min Gyaw*, who when in the flesh, was a *Bacchanalian*, a votary of *Bacchus*, the Roman god of wine, as well as gambler and cockfighter. When a female medium is possessed by this spirit, she dons a man's robe, intones as a man, and consumes large quantities of liquor.

When the special music allotted to this spirit is played, the mediums reel and swagger about the stage to the amusement of the audience. What amazes the public is that when they come out of their trance, although a minute ago they were as drunk as lords, they behave as sober as judges.

Most of the mediums, however, are not very developed or gifted. When, however, the gifted ones are entranced then the public are given evidence of the power of the spirit, not only with their divination and instinctive prevision but with their disease diagnosis and remedies; for there are diseases which are due to the physical, others due to the mental and still others due to the spiritual and moral.

From time to time sound advice is obtained from the high-souled and gifted spirits through well developed mediums, for *Spiritualism* divorced from the usual excrescences, and made pure and unalloyed, becomes a real blessing to mankind.

How Cities Were Protected

5. VARIED TYPES of SPIRITS: Just as the earth, the air and the sea are inhabited by all manners of living things from microbes to man; from tiny fish to the whale; from the harmless dove to the destroying hawk, from the friendly dog to the dangerous tiger; some friendly to man while others are inimical to him, so there are varied types of spirits some friendly and benevolent, while others definitely antagonistic to him.

This accounts for some people making propitiations to the evil spirits. Like the *Christian*, who believes that he has a guardian spirit watching over his interests, so the *Burman* believes that he has (*a*) a *Ko-Sauk-Nat*, the personal guardian spirit protecting him from evil.

Besides the personal guardian angel of the Socrates daemon type, the *Burman* also has (*b*) his FAMILY and (*c*) his NATIONAL spirits,—guarding the family and the nation respectively.

The *Burmese* monarchs not unlike those of Europe in ancient days, believed that they could (*d*) create guardian spirits for the protection of their cities. This they did by burying human beings alive under the gates of the cities, as was done in *Mandalay*.

Western Superstition

Some monarchs put to cruel death enciente women in the hope that there would be two guardian spirits, namely, that of the mother and the child. (*e*) Villages also have their guardian spirits, for whom the villagers have miniature huts constructed and to whom they, from time to time, pay homage by invoking their *supernatural* aid, to protect their interest.

(*f*) The spirits of forests and rivers and trees are of a friendly type; and they are often invoked to be present at business contracts.

(*g*) A barren woman will approach a banyan tree and place lighted candles and flowers. Then they will invoke the spirit of the tree, *Yok-Ka-So*, for the gift of a child. The spirits of the forests, the genii and the dryads in most countries are deemed friendly to man.

The superstition of the *Westerner*, who touches wood when he desires to ward off any calamity, is a relic of the invocation to the spirit of the forests, or tree, — for the wood he touches has been a part of a tree. Many of the superstitions of mankind, have much truth at the kernel, if we could dive into them.

The term *Tase* is a generic term, meaning all evil spirits, and of these the most frightful ones are (*h*) *the Thabets*, who cause great fear to mankind. Then there are the tiny spirits (*i*) called *Hminsa* who assume the appearance of cats and dogs and are most mischievous imps causing sometimes endless trouble to the people as well as creating a nuisance generally.

In Europe, they are known as *Poltergeists*, a German term meaning troublesome ghost (polter is a noisy troublesome person, and geist is a ghost). *Sitwell* in his

(Continued Page 9, Col. 3)

SPIRITUALIST CAMPS SCHEDULE WHITNEY

Rev. Ralph A. Whitney, 1298 Bryden Road, Columbus, (5) Ohio; lecturer, teacher, mental medium and blind-fold billet reader; minister for *The Ohio Avenue Spiritualist Church* of Columbus for the past eight years.

REV. WHITNEY

During the current 1948 season, Rev. Whitney is scheduled, July 17th to 27th, at *Silver Belle Spiritualist Camp*, Ephrata, Pennsylvania; from August 1st to 15th at The *Lake Brady Spiritualist Camp*, Brady Lake, Ohio.

Other camps engaging Rev. Whitney during the past ten years: Lily Dale Assembly, Lily Dale, N. Y. and Ashley Spiritualist Camp Association, Ashley, Ohio.

To Lecture At SILVER BELLE

Mrs. Robert (Kitty H.) *Leith*, lecturer, teacher and healer, 135 West 58th St., New York City (19) N. Y., is scheduled for lectures on "*Life Science*" and the Philosophy of Spiritualism at Camp Silver Belle, Ephrata, Pennsylvania, during the forthcoming 1948 summer season.

KITTY LEITH

During the past year, Mrs. Leith conducted classes in New York City and lectured at the *New York Psychology Forum* in Carnegie Hall.

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THE RESURRECTION OF CHRIST

(See Picture Page 1, Col. 5)

By E. B. GIBBS

The Archbishops of Canterbury and York recently rebuked Dr. Barnes, Bishop of Birmingham, because in his book "The Rise of Christianity" he appears to do all he can to bring about its fall! He has, for instance, discarded the teachings of the Church on such points as the physical Resurrection and the miracles described in the Gospels. This caused panic in the Church of England where there need have been no panic. If the Archbishops had read "The Resurrection of Christ"(*) by Geraldine Cummins they could have calmly refuted Dr. Barnes's arguments by means of irrefutable psychic evidence obtained in modern times.

Mrs. Guppy—The Medium

Taking certain examples of psychic phenomena attested to by reliable witnesses, Miss Cummins shows that by the same processes and without any breach of the Laws of Nature, Christ performed His miracles and also rose from the dead. This book should be read by every clergyman and sincere Christian because it demolishes in a few pages the out-of-date arguments denying the authenticity of much of the Gospels, which were put forward in Dr. Barnes's book.

Geraldine Cummins tells of how the physical body of Mrs. Guppy vanished from her home at Highbury and in less than a moment reappeared in a seance room three miles away. Ten witnesses of good character signed a document testifying to this amazing fact. In hundreds of other cases through *Mrs. Guppy*. (See additional information below) material objects (i.e. flowers) were dematerialized and rematerialized in the presence of the scientist *Alfred Russell Wallace*, to whom, with *Charles Darwin*, we owe the discovery of the Theory of Evolution.

The process in connection with the flowers was no doubt the same as the method employed in the case of the transportation of the physical body. The book also contains the case of the Marchese Centurione Scotto who had psychic experiences similar to those of Mrs. Guppy. His physical body was dematerialised and rematerialised with Professor Bozzano and others as witnesses.

But what is of supreme interest to all Christians in this book, "The Resurrection of Christ," is the long automatic script and also Geraldine Cummins' analysis. They explain the process whereby Jesus in an analogous manner to that of the two cases mentioned caused His physical body to disappear from the Tomb and reappear subsequently to Mary and to the Disciples. These chapters with their interesting account of the *"life units"* are written dispassionately.

It would seem difficult for Bishop Barnes, however materialistic his views, to refute their reasoned arguments. They also describe the process whereby the reported miracles of healing were accomplished. They make clear that the miracles were no miracles in the sense that Christ broke no natural law when he healed the sick and brought Lazarus back to life.

Professor Joad

It must not be taken as showing disrespect when I say that in such work Christ demonstrated the fact that He was the greatest medical scientist the world has ever known. That He was and still is, in view of His work a pioneer scientist, ahead of all others is a fact that scientists and ecclesiastics, however great their learning, have so far missed.

If Bishop Barnes and the Archbishops would, without prejudice, study Psychic Science and carefully consider the analysis in the Cummins booklet they could accept without any qualms of conscience as truth the miracles and the Resurrection of Jesus.

Professor Joad wrote in the London Sunday Despatch, "Now Bishop Barnes wants to make Christianity square with science. His general line is that God has never worked and can never work otherwise than in conformity with

(Con't on Page 12, Col. 1)

Mrs. Samuel Guppy, II (Agnes Nichols) powerful medium, discovered by Dr. Alfred Russel Wallace in his sister's, Mrs. Sim's, house about a year after he started his investigation into Spiritualism in 1865. The young girl, a professional mesmerist, produced movements without contact. The famous naturalist learned that Miss Nichols saw spirits as a child, and in carefully watching her mediumistic development, encountered startling psychic manifestations . . . live birds and animals rare flowers — all apported under test conditions. Mrs. Guppy passed away, December, 1917. ("Encyclopaedia of Psychic Science" by Nandor Fodor).

(*) Dale News, Inc., $1.00.

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Rev. Mary Fulton, 2906 Fifth Ave., Huntington, West Virginia; lecturer, teacher, mental, trance and direct-voice medium; minister for *Spiritualist Church of Truth*, Bradshaw - Diehl Building in the city of Huntington . . . services and classes (except July and August) Monday, Tuesday, Saturday and Sunday.

Rev. Mary Fulton

At *Camp Silver Belle*, Ephrata, Pennsylvania, *Rev. Fulton* is scheduled on their official 1948 program as chairlady for the current season in addition to lecture and message services in the auditorium.

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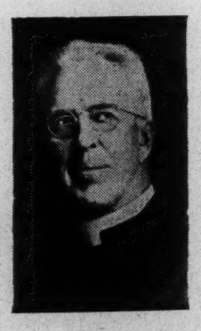

C. H. Pierce

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SPIRITUALISM IN BURMA

(Continued from Page 8, Col. 5)

book *"Poltergeists"* and Harry Price in his *"Poltergeists over England"* give most interesting accounts of the investigated cases.

The Higher Triad

The Burmans have another type called (*j*) the *Phoke* who are the most dreaded. They are the vampires of Europe, and accounts of them are well recorded in *"Truths in Popular Superstition"* by *Dr. Herbert May, M. D.* These vampires spread terror particularly in South Eastern Europe and the terror caused has led to widespread deaths.

The popular belief is that at night the vampire comes out of his grave to suck the blood of the living, who die as the result. When any spectre is suspected, the authorities would order the corpse to be disinterred. The strange thing is that the corpse is generally found in a state of preservation, which strengthens the belief that the spirit had been living on the blood of the living that he had sucked. The authorities would then drive in a stake into the heart of the corpse which really was in a coma, and the body would be burnt to ashes.

The spirit, soul and mind of man, the higher triad, comes to his friends to inform them that he is still alive, hoping they should come to his aid. The message is misunderstood, like a man reading a telegram in code of which he does not understand the key. Fear and panic takes possession of him, and thus he meets his death mainly through fear.

Uncanny Tales

Now that the modern world has learnt about *Spiritualism* and also of telepathy, wireless telegraphy and telephony, through electrical vibrations in the ether, the true reason for the deaths that followed from the spirit of the corpse in coma is better understood.

It is not yet understood, however, how the corpse remains in good condition sustained by some mysterious source. It was really a death-trance, with the pulse ceasing and the breath stopped, and the unfortunate person is buried alive and his endeavors to make known his condition is without success, only causing more deaths through their unfounded fears, and preconceived notions.

In Burma, many uncanny tales regarding these *Phokes* prevail. There is another class of a spirit called (*k*) *Ok-Ta-Saung*, the guardian spirit of treasure supposed to arise when a person who is inordinately fond of wealth, passes on to the spirit world. Stories are told where these spirits appear in the form of beautiful women, attractive phantoms of delight, and when men fall in love with them they are doomed, and the sooner they run away from them the better.

Concentration—It's Use

6 MEDIUMSHIP AND THE IMPLICATIONS OF TRANCES: Women Mediums (*Natkadaw*) and sometimes men mediums (*Nathteins*) resemble generally the priests of the religion of *Shamanism* in which magic and sorcery play important parts. The priests contact the spirit and give messages to the votaries. Both priests and mediums go through similar stages.

Concentration of mind of the priest (or medium) and sitters is essential as well as some degree of faith — the assurance of things hoped for and the conviction of things unseen. There is unbroken silence for a few minutes. Eyes are riveted on them with unblinking steadiness.

The modern Spiritualist seances however vary from *Shamanism* for they begin with the Lord's prayer (if they are Christians) and sing a hymn or some pleasant tune to bring about harmony. The presence of a sceptic being a wet blanket, does not help. Concentration is the keynote for the development of the spiritual or electric power. The priest or medium shows signs of motion, trembling or contortions of face, and even shivers as in a fit.

A Spiritualist medium at times stands up when entranced and personates the spirit that has taken possession of him. Sometimes his veins are enlarged and his pulse quickened. His words are no longer his own but that of the spirit that has entranced him. His voice, gestures and language resemble those of the spirit when he was in the flesh.

Healing Centers

7. PRACTICAL AND TANGIBLE RESULTS: The mediums of Burma have not reached the practical standards that those in the West have attained. No organised institution has collected the results of their activities, as is done in the West.

Such records show that *Swedenborg* helped the widow of the Dutch ambassador at Stockholm to recover the hidden receipt which saved her from financial embarrassment, and that *Captain Disko* was saved from shipwreck by his deceased benefactor, *Captain Burton.*

Spiritual Healing Centres have been established in many countries and India has one in Coimbatore where the spirits of those who were doctors when in the flesh assist the institution with advice for the cure of the several ailments for which the orthodox methods have been unavailing.

The spirits through the gifted unpaid mediums have, in many countries in the world including Burma, rendered help but these cases need to be collected and brought to the knowledge of the public for the proper understanding of the science, art and philosophy of Spiritualism.

Unfortunately, there are many charlatans in every profession and the fact that there are quacks in *Spiritualism* does not by any means lower the tone and standard of Spiritualism any more than the quacks in medicine damage the science of medicine.

Pure Spiritualism

8. CONCLUSION: SPIRITUALISM THE EARLIEST RELIGION AND THE FINAL: In spite of the impostors, Spiritualism is gaining ground everywhere. All scientists, philosophers, statesmen and men of education, who rigidly investigated Spiritualism, have turned converts to not only the reality of the phenomena, both physical and mental, but also to the spirit theory, that communication with the departed is a possibility. The Bible is full of Spiritualism and if Spiritualism is taken from the Bible, there would be no Bible, left, said one of the prominent preachers.

Madame Blavatsky that eminent and brilliant soul, the founder of Theosophy, said *"Theosophy is pure and unalloyed Spiritualism."*

Thus both Theosophy and the pure Spiritualism are the synthesis of science, philosophy and religion.

Theodore Parker

Pythagoras (600 B C) taught us that matter and spirit are in principle identical, and with the triumph of the spirit we would assume the form of immortal god and that there is a continual evolution from the mineral to the vegetable and then to the animal, through electric, etheric and spiritual forces, progressing in unbroken continuity.

The attraction of light bodies to rubbed amber was once deemed trivial and meaningless, but through the aid of continued investigations by scientists we have been provided with our modern electricity which produced our radios and wireless telephone with which people speak across continents.

Pictures and photos are flashed through the wireless. Spiritualism is still a relatively unknown force that can yield even more beneficial harvest than electricity. *Theodore Parker*, an eminent Christian preacher, said *"Spiritualism will be the religion of the future"*. It was the earliest religion and will be final when the excrescences are purged. Then will it become a real blessing to mankind.

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Alma Moser

Mrs. Moser's voice mediumship, passed several years ago by the board of directors of Lily Dale Assembly, was developed over a period of many years by sitting in a class for psychic unfoldment conducted by *Rev. Minnie Cooke O'Hara*, Lily Dale direct-voice medium.

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Please mention the "Psychic Observer"
(P-239)

WHEN TWO WORLDS MEET

A Materialization Seance

WITH

Bertie Lilly Candler

as told by

LEONARD (TED) MAY, B. C. E.
119 S. W. 37th Ave., Miami (35) Florida

Through the materialization mediumship of *Rev. Bertie Lilly Candler*, it is the rare privilege of persons living in this earth-life to see, feel, and converse with those living in higher planes of vibration, persons who have passed through the chemical change known as *death*.

To readers unfamiliar with Spiritualism, this may seem *far-fetched*, but the facts speak for themselves, and the phenomena defy other explanation.

Consider, for example, the materialization seance held in Miami, Florida, on April 16th, 1948. The seance room (like the rest of the Beckoning Light Spiritualist Church, of which it is a part) is of concrete block construction, with concrete floor.

A simple red velvet drape, hanging by shower-curtain hooks from a horizontal square loop of iron pipe, formed the cabinet, in which, during seance, the medium sat on a plain wooden chair.

Tried and True

Illumination was provided by the usual red lantern-type light, on the wall at the end of the room from the cabinet. The 28 people present were seated in a horse-shoe circle of chairs, with *Rev. Madge Hart* and *Edward Kimmey* as cabinet attendants.

Thorough examination of the room, and cabinet, was made by the writer before the seance began. (Readers may be assured, there were NO "trap-doors", or anything of that nature.) The medium wore a simple smock, no purse or pockets. In the case of *tried and true* mediums like Rev. Candler, it is felt that these examinations are unnecessary, but they were nevertheless made, for the assurance and satisfaction of sitters and readers.

The medium took her place in the cabinet, all lights except the red lantern were turned out, and the group repeated the Lord's Prayer and sang "There's a Land That Is Fairer Than Day . . ." Then, following "Nearer My God to Thee . . .", SILVER LEAF, the Indian girl spirit who helps Rev. Candler's manifestations, stepped from the cabinet.

Her long black braided hair, beaded jacket, and flowing white skirt, previously described by Mrs. Pressing in the *Psychic Observer*, were clearly visible. She greeted most of the sitters by name, and said, *"There are lots of spirit loved-ones here, and I'll do all I can to help them through to you."*

"TED" MAY

Just as he was saying this, *another* Indian girl, about four inches shorter than SILVER LEAF, came out and stood beside her. This pretty little spirit said she was TWINKLE EYES, a control of Elsie Gerhart, one of the sitters. The two spirits moved about and carried on simultaneous conversations, independently of each other.

"Special" Phenomena

If anyone had been under the mistaken impression that the medium *masqueraded as the spirit*, they'd have a very difficult time trying to explain these two Indian girls, both smaller than the mediums or any of the sitters!

After these spirits had faded back towards or into the cabinet and disappeared, a hymn was sung and two other young ladies, of identical appearance, tall and dressed in flowing white robes, appeared together. They called for one of the ladies present, *Mrs. Cora Fox*, and identified themselves as her twin daughters, who had grown up in spirit. The meeting was a thrill to behold.

Many other spirit loved-ones manifested in pairs, but of the greatest general interest would be a description of the following "special" phenomena:

WELDEN GERHART, son of Mr. and Mrs. J. Welden Gerhart, materialized and spoke to his parents.

Remembers Birthday

He brought with him his lovely spirit sweetheart, VIOLA, daughter of a lady present, Mrs. Florence Apelt. The young couple conversed with their parents and friends, WELDEN saying, among other things, *"Isn't she pretty? Look at her dimples! I told you in St. Petersburg that I'd bring her with me some time, and here she is!"*

(Note: This seems to be a case of what is known as "cross-correspondence", a promise being made through one medium in one city, and fulfilled through a different medium in another city.)

WELDEN and VIOLA each accepted pencil and a small pad of blank paper, and wrote a note!

(Upon examination after the seance, these notes were found to read, *"Gee, are we happy"* and *"Happy Birthday Mother"* respectively.)

These two fine spirits led the group-singing of "Happy Birthday to You . . . " and walked several feet forward, hand in hand, as all sang, "Here Comes the Bride . . ." for them.

Expressions of wonder and delight could be heard from those present during this demonstration. It is to be noted that the spirit forms held up the material weight of the pencils and tablets, proving their own objectivity.

Deutsch Spoken

Mr. and Mrs. Harry Horn's spirit daughter, VIRGINIA, looking very lovely in her ectoplasmic robes, came forth, accompanied by another girl, ROSE, whom VIRGINIA said is in her same dancing class. As members of the circle sang the "Merry Widow Waltz," the two girls danced beautifully for about three minutes, then vanished.

AUNT ROSIE ENDY came and spoke "Pennsylvania Deutsch" to Verna Specht and Elsie Gerhart. AUNT ROSIE brought with her JIMMIE, Mr. and Mrs. Gerhart's lovable little three year old spirit grandson. After a brief conversation with AUNT ROSIE and JIMMIE, the Gerharts called this writer up to meet the little boy.

Nature's Laws

Seated on the floor within one foot of the child, he could clearly see the *dimples* in the baby's chubby little hands! Mrs. Gerhart handed JIMMIE a small student-size aluminum trumpet, and told him to *"say hello to Uncle Ted."* Whereupon JIMMIE held up the trumpet and in a true three-year-old's voice said, *"Hello, Uncle Ted"* several times!

(This is another case where the spirit form was much smaller than anyone else present, and supported the weight of a material (metal) object.

At a previous seance with Rev. Candler, this writer witnessed a spirit form build itself in front of the cabinet, and subsequently speak, sing, and dance!

One spirit, TOM CHRISTY, came wearing a dark business suit, and upon being reminded that he had been a salesman on earth, he replied, *"Now I'm telling only the Truth, and that is free to all, that spirit is eternal, and that we retain our individuality beyond the grave. We make our own happiness or unhappiness, according-ly as we obey or disobey Nature's Laws. God bless you all!"*

SILVER LEAF returned, and brought with her a young Indian lad, whom she said was her "boy friend." His outfit included a feather head-dress, which he let several persons touch.

AUNT ETTA, a great-aunt of the writer, and "FANNY MAY," a friend of his parents, visited and conversed with him. FANNY took hold of the notebook in his hand, and looked at what was written therein. The thought of sending the write-up to the *Psychic Observer* was discussed, and agreed upon.

Silver Leaf's Technique

After various other similar manifestations, SILVER LEAF'S voice was heard from the cabinet, saying, *"You can all stand up and rest now. The Power is getting low."*

Amid a chorus of compliments and thanks from the sitters, she went on to say, *"I did the best I could, and we did have a good circle, didn't we!"* All agreed.

Everyone sang, "God Be With You Till We Meet Again . . . " and this "meeting of the two worlds" was closed, but it shall remain forever in the memories of those attending from both sides of life.

They Were There!

Faithfully described, to the best knowledge and belief of Leonard "Ted" May, Bachelor of Civil Engineering, 1119 S. W. 37th Avenue, Miami, 35, Florida, who will enter into correspondence with sincere inquirers, as will the following other witnesses: Elsie Cohen, 190 S. E. 14 Terrace, Miami, 36, Florida; Frances Wilson, 111 S. W. 31 Ave., Miami, 35, Florida; Mr. and Mrs. Harry Horn, 3121 S. W. 23 Terrace, Miami, 33, Florida; E. Scharf, 904 S. W. 20 Ave., Miami, 35, Florida; Mr. and Mrs. Herbert Keaster, 1735 N. W. 6 St., Miami, 35, Florida; Blanch Cosgrove, 531 S. W. 9th Avenue, Miami, 36, Florida; Cora Fox, 3631 S. W. 6th St., Miami, 35, Florida; Florence Apelt, 2703 S. W. 13 St., Miami, 35, Florida; Mr. and Mrs. J. Welden Gerhart, Reading, Penna.

LILY DALE MEDIUM

Rev. Viola Miller, Third Street, Lily Dale, N. Y., lecturer, mental medium and trance consultant.

Viola Miller

For the past thirty years, Rev. Miller has resided at Lily Dale where she has held group seances and given private clairvoyant readings to hundreds seeking advice and counsel.

She has lectured and demonstrated mental mediumship at Spiritualist churches and camps in Ohio, Pennsylvania, Massachusetts, Florida, New York, Iowa, Michigan, Indiana and Illinois.

INTUITION AND PSYCHIC PERCEPTION

By

Elliott O'Donnell

INTUITION from the *materialistic* viewpoint may be defined as the *power of the mind* by which it immediately perceives the truth of things without reasoning or analysis; and from the *psychic viewpoint* thus: intuition is *divine instinct*, by which is meant an instinct directly derived from the highest *Spirit Plane* or World.

The materialistic definition is obviously omissive, since it merely gives a reason without supplying the source. That, however, suffices for the class of scientist who attributes everything to the physical and cannot grasp the possibility of there being forces outside the ken and pale of science. The scientist investigates the functions of the human mind, he even endeavors to allocate to territories of the brain, certain of the qualities and tendencies.

Workings of the Mind

The scientist is blind to the possibility of those qualities and tendencies being affected and influenced by unknown immaterial forces outside the organs of the body, because he refuses to believe in the existence of such forces. To him every thought and every feeling originates in the physical. The key to every psychological mystery, he decrees, is to be found within the realm of science, but he abstains from a satisfactory revelation of that key.

Every human being is born with the rudiment of the mystery sense of *intuition*. Science attempts to make *intuition* subordinate to reason generated by the material brain; *it fails because it attempts the impossible.*

Through the ages great philosophers and thinkers, like *Porphyry* and *Iamblichus*, have agreed that reason is subordinate to intuition. Referring to intuition, Iamblichus says: *"There is a faculty of the human mind which is superior to all which is born or begotten. Through it we are able to make contact with the Superior Intelligencies and to be transported beyond the scenes of this world."*

Highest Psychical Plane

In most, if not in all, of the ancient schools and cults of philosophy we find a wholehearted belief in intuition as a purely psychic faculty, unfettered by the material body, and deriving nourishment from forces on the highest psychical plane.

(Continued Page 11, Col. 4)

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(P-235-6)

"SPIRITUAL HEIR LOOMS"

May all the children of man be privileged to see the Vision I have seen . . . believe and love . . . and all the world be healed.

Man does not have to be an austere recluse to experience the thrills of the quest and discovery of the Holy Grail.

By

Ishmael Ircadia
P. O. Box 1337
EL PASO, TEXAS

I am not evoking reminescenes of a fantastic past; I am writing the record of a personal experience the factual realism of which, for the last twenty years, has anchored my faith in the unconquerable Truth of the possibility of human communion with Angels.

Had the incident enriched the life of a hindu ascetic or one versed in the daily practice of mantrams that lead into the bliss of Samadhic raptures, it would have been less apt to arouse a reaction of lingering jubilance and appreciation. This however does not happen to be the case.

I had little time for asceticism. Between the run of a general practitioners' office in a small city and the carrying on of bacteriological research at home there was no leasure left for the reciting of Buddhist mantrams or the mastering of Yogi precepts.

I Have Found It!

Not unfrequently, there would be obstetrical calls to be made after office hours. A hard life indeed, but a life replete with inner gratification for having served mankind cheerfully. Then too, man does not have to be an austere recluse in order to experience the thrills of the quest and discovery of the Holy Grail. *Forsooth I found that out.*

It is enough that we should keep our hearts and minds pure and undefiled from greed and envy and share with our less fortunate comrades *all the treasures* of life. Mark well, . . . "all the treasures", not merely those we can readily dispense with.

NOW FOR THE STORY.

One late afternoon I received a call from a colleague asking me to take care of an emergency confinement case. He gave me the practical hint that there would be no chance of collecting a fee, inasmuch as the prospective patient lived in a Godforsaken shack, somewhere in the neck of the woods.

Breach Presentation

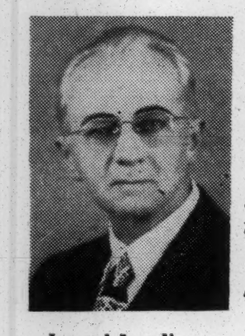
So Don and I had gone. Don was my favorite saddle-horse, clever, spirited, tireless, loyal. In Theosophical parlance we would call him an highly individualized specimen.

We lost our bearings and wandered for one hour. When we finally found the shack, the husband received us with a volley of invectives.

The patient was a primipara; the case a breech presentation. Strict asepsis was out of question. There was no help available. The dear souls were madly in love. She kept screaming— "Fred, he's killing me." You can imagine the reaction it had upon Fred. He threatened to choke me. A shot of hyoscine relieved the tension.

When the infant uttered its first cry, Don whinnied. I had forgotten all about him. That whinnying did something to me; it made me feel that in moments of great stress, even an animal is given the ability to encourage its master. Somehow it made me think of Job.

As you probably know, there came a moment in the dark hours of Jobs' life when, deserted by all his friends, his dogs remained loyal and stood by, licking his sores. It was to his dogs that Job, glancing up at the firmament, exclaimed in a mood of hysterical joy: *"Look, God has not forgotten us; God is lighting His lanterns in the heavens."*



Ismael Ircadia

As I thought of that particular incident in the life of Job, I could almost visualize the whole scene . . . the radiance of the old Prophets' face, the trembling, emaciated finger pointing to the stars, the dogs, the desolation of the earthly environment.

When I looked at the face of that uncouth man who had treated me so coarsely, I thought I could detect in it something like a transfiguration. After all, was he not, even as Job, beholding the light of lanterns lit by God-Love in the eyes of his firstborn . . . ?

I made ready to leave. I wished them good luck and peace and happiness. I was just about to mount, when he suddenly opened the door, walked up to me and handed me two bills . . . saying . . *"Sorry, doc,"* apologizing shyly, *"for the way I treated you. Here's twenty bucks."* The words came slowly, painfully, reining in the emotions that flooded his soul.

What Don Sensed

I thought of Mozart of that dismal hour in his composers' career when, in midwinter, he tried to dance himself and his wife into warmth. There was no money to buy fuel with.

"Don't you want the money, doc?" he inquired with a peculiar helplessness in his voice. *"I swear, doc, that's all I got. I swear I'll pay you more as soon as I can."* . .

I did not hear the rest of his plea. I lifted myself into the saddle muttering . . . *"Forget it, Fred. I've been amply paid already. That son of yours may grow up to be another Mozart."*

Don sensed that I was in a hurry to go. He snorted and wheeled and whinnied and was off.

I never knew that horse to be as spirited as he was that evening . . as we rode through the midst of the inspirational decorum of a magnificent September sunset. We had to cover several miles.

Where at any other time I would have been weary and hungry and thirsty, that particular evening I felt elated. My hearing seemed keener than it had ever been; the air I was breathing seemed enriched with all kinds of unusal, exquisite fragrances; the chlorofile of patches of new grass that vivified some of the solitary meadows bordering the dirt road glowed with a deeper lovelier green than I had ever noticed before.

What Shelley Said

Again the thought and vision of Mozart asserted itself. We were two miles from home. The sun was plunging its crimson gold orb in such splendors that I could not refrain from feeling an urge to admire and worhip. At that time I was totally unaware of the parameta-physical fact that I was being prepared by my Spirit-Guides for a priceless, memorable spiritual experience. Shelleys' immortal fragment of poetry projected itself upon the screen of my mind . . .

. . . . . a gentle trace
of light diviner than the common sun
sheds on the common earth . . and all the place
was filled with magic sounds woven into one
oblivious melody."

I started reciting the poem out loud, but as I spoke, there surged through my whole being a wave of undescribable felicity and expectancy. The words were metamorphosed into deliriously beautiful musical sounds.

My Initiation

Suddenly Don sidestepped and stopped, head erect, nostrils wide open, his whole frame aquiver. He stood there for I do not remember how long, afraid as it were to move, his glances rivetted in the direction of the meadow that rolled its wounded greenness to the right of the road. He was staring, staring.

That which he saw was coming nearer, nearer. I could tell by the almost imperceptible slow movement of his splendid Berber head. Now he started to whinny, but oh so strangely, as if reluctant to disturb the holy quietude that ennobled the pastoral scenery.

It was then that the Initiation for which I had been so tenderly prepared by my Spirit Guides . . crystallized. My breathing grew deeper and slightly faster, then slowed down markedly. Don's quivering communicated itself to my physical, psychic and ethereal vehicles. I could see what Don saw . . . the hazily materialized form of a wondrously beautiful etheric being.

Etheric Conversation

The closer He came to us, the keener the delineation of his perfect features. He was tall, vibrant with an unearthly vigor; a wealth of flowing, wavy, golden-auburn hair; a full round, heavenly youthful face; an idealized Greek statuary masterpiece of moving human anatomy.

His gait was heroic, like the gait of an exultant, princely heralder of recently won victories. A living, triumphant apotheosis of courage, cheer, fearlessness. All these things called attributes were dancing and singing and blazing in the majesty of his magnetic eyes, large, deep, blue, eloquent eyes. Oh, those unforgetable eyes . . .'

He was dressed in Olympian apparel. We did not speak. And yet, we conversed. He read my questions in my eyes; I read His answers looking in the God-mirroring glories of His eyes.

No Shadows

I do not know how long the meeting lasted. All I do recollect is that, eventually, Don began to walk again, continually quivering and softly snorting. The Angel walked with us, to our right, for about one mile. He and I communed mentally. I shall never, never forget that communion.

Felicity sat enthroned in the tabernacle of my adoring consciousness. I closed my eyes to thank the Great, Unnamable Creative Spirit Whose Love had given so much lovableness to all the universes. I looked again. The Angel (of the Lord) had gone.

You ask me for the color of His garments? Celestial green. The color of His aura? . . . Brilliant yellow. Did his body throw a shadow on the earth as He walked? No, . . . Angels do not throw shadows.

Oh, that all the children of Man might see the Vision I have seen, and believe, and Love, and all the world be healed!

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(P-235)

"SPOTLIGHT" EDITOR

Elsie Butler Bunts, 9040 Elms Road, R.F.D. No. 1, Clio, Michigan; editor of *"The Lyceum Spotlight"* — a magazine for the lyceum children sponsored by The National Spiritualist Association . . .. Superintendent, Verna K. Kuhlig; Associates: Melvina E. Hostak, Esther Dwyer and Clyde Dibble.

Elsie Bunts

Mrs. Bunts, who formerly conducted a spiritualist church in Binghamton, N. Y., was actively engaged in lyceum work for many years before taking over her duties as editor of *"Spotlight."*

INTUITION

(Continued from Page 10, Col. 5)

Every person is born with such a faculty, but it is not every person who recognizes its nature and listens to its promptings, which, through persistent neglect, may, in time, weaken and entirely cease. Intuition is really the voice of one's guardian angel, warning one of impending danger, moral and physical, and advising one what to do and what not to do.

Sometimes the warning and advice comes to one in sleep and sometimes in wakeful moments.

Dr. Abercrombie, in his *Intellectual Powers,* narrates the case of a clergyman, for whose veracity he vouches, who, while on a visit to friends, dreamed one night he saw his house in flames.

On waking he felt so strongly that it was no ordinary dream but that his family were in dire peril that he got up at once, tore off home, and arrived there just in time to save his family from being burned to death. *"He might have ignored the dream,"* Dr. Abercrombie says, *"had it not been for his strong intuitive feeling that it was a dream from the spirit world."*

Heed Warnings!

Many people will remember the sensation caused by the never-solved mystery of the disappearance of the ten-thousand-ton liner *Waratah* when on a voyage from *Sydney* to *London.* Of all the people who were on board her when she left *Sydney,* but one survived, and he owed his escape from a watery grave to a dream and subsequent intuitive feeling that he must leave the ship when she called at *Durban.*

Several times he was on the verge of disregarding the feeling, but opposition only made it stronger, and in the end he yielded to it, and left the vessel at the above port. It was soon after she quitted *Durban* that she mysteriously vanished, so completely that not a trace of her was ever found.

Mental Philosophy

Intuitive, too, is the innate belief in the life to come and the inherent knowledge of good and evil. We study our instincts too little, and listen to their lessons too carelessly. Men, sometimes from a religious error, but more often from a worldly one, are wont to regard it expedient to disregard and suppress their natural instincts.

To the instinct that urges them not to do a certain thing or ill will come of it they pay no heed, only to realize, when it is far too late, how much wiser they would have been to listen to that intuitive note of warning.

Man's better nature is moulded by his instincts. How much remains of that nature in man depends on the measure he is guided by his faculty of intuition.

"All impulses to perform a kind act owe their source," Carl Hahn, an *Austrian* writer and lecturer on mental philosophy, says, *"to the innate intuitive faculty. Yield to those impulses and the faculty gathers strength, crush them and the faculty will, in time, be starved to extinction."*

Obey That Impulse!

Vices have been described as the enemies of *intuition.* Intuition warns man at an early stage of his existence, and, maybe, at later stages, against indulgence in vice, and if he stubbornly refuses to be guided by its urgings he will in the end become the slave of vice, and the *divine voice from the Other Side* will, for him, ever remain silent.

The greatest philosophers and propounders of moral ethics were so well aware of this that they crushed all tendencies to vice within them by a ruthless adherence to the strictest mode of asceticism and a wholehearted submission and obeyance to their intuitive sense. *Intuition* has been likened to the prescience of the woman, and the man who shuts out from himself the divine light of *intuition* to a robot.

Not only does individual man owe much to *intuition* but the world is immeasurably indebted to it also, for without *intuition* there would never have been the world's most elevating and wholly desirable creeds and beautiful and illuminating works of art and literature. There would never have been a *Jesus, Buddha, Leonardo de Vinci, Titian, Milton,* or *Shakespeare.*

"Psychic Digest"

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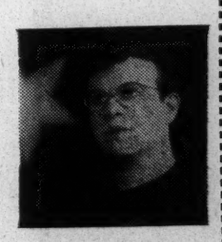

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(X-238)

NEW SPIRITUALIST CAMP AT HYDESVILLE

Margaret Lewis Purchases Hyde Farm

Her Tremendous Undertaking Most Commendable

Psychic Observer

The history of Spiritualist Camps in the United States is a matter of record. All began under humble circumstances and under apparently unsurmountable difficulties but when such vision, as shown by Rev. Margaret Lewis (above), is backed by the will to achieve an objective, only success can be the answer. Our great pioneers struggled faithfully and selflessly to found all of the present-day spiritualist camps and now, we have, in this modern day, a woman who knows what she wants and sets forth to accomplish a great task.

Faith in the spirit world, backed by her own limited finances, serves as the only prop upon which she now stands.

However, there is no thought in her mind of failure. She believes hundreds will come forward to help . . . financially yes, for many have already contributed labor as well as substantial donations for so worthy a project. It has never been the policy of PSYCHIC OBSERVER to sponsor or promote any project in the sense that they urge financial support but, in this instance, mention is made and those who feel they would like to help, must communicate direct with Rev. Lewis. She will submit her plans and keep interested parties informed as to her needs from time to time. Address Rev. Margaret Lewis, Hydesville, N. Y. for details.

OPENING SERVICES JULY 4th

Camp Will Be Dedicated By Rochester Unit of World Centennial Leaders

By The Editor

According to *Rev. Margaret Lewis,* President of *The Ministry of Spiritual and Divine Science,* a new spiritualist camp bearing the name of the above organization, will open July 4th at Hydesville, N. Y. One hundred and forty-six acres of land, completely surrounding the *Fox Memorial Shrine,* have been purchased by Rev. Lewis whose attorney submitted the following statement:

"By deed dated and acknowledged March 31, 1948, GENEVIEVE A. CORNWELL conveyed about 140 acres of land (comprising a large part of the William Hyde farm, so-called, located at Hydesville, Town of Arcadia, Wayne County, New York) to THE MINISTRY OF SPIRITUAL AND DIVINE SCIENCE, a religious corporation duly organized and existing under the laws of the State of New York, with principle offices at No. 55 State Road, Hampton Manor, Rensselaer, New York. This land adjoins the Fox Sisters' plot, the birthplace of modern Spiritualism. The date falls on the 100th anniversary of the first rappings heard by the Fox Sisters. The deed was recorded in the Wayne County Clerk's Office on April 1, 1948."

This new camp, located about one mile from Newark, N. Y., is near the New York Central Railroad main line between New York City and Chicago. Rochester is about forty miles north and Buffalo is about seventy miles west of the camp site. The motorist will find good roads in this section of New York State.

The camp will officially open July fourth, when a committee and visitors, representing the Rochester unit of *The World's Centennial Celebration,* will sponsor the dedication ceremony.

According to a recent telephone conversation with Rev. Lewis, vast improvements and extensive construction is under way so that when ,the camp opens visitors will enjoy all necessary accommodations: a coffee shop on the premises, ample apartments, and rooms in the nearby town of Newark. For reservations write Mrs. Hicks, Newark, N. Y. or Mrs. Vernon and Mrs. Grigsley, 211 West Union St., Newark, N. Y.

Mediums Invited

Speakers and mediums invited to serve during the current season: *Rev. Iona Brandt,* St. Louis, Missouri — Materialization; *Rev. George Guilmetz,* direct-voice; *Ernest McMillan,* Williamsport, Penna.; *Rev. Alice MacMillan; Gertrude Lupe Brown,* Syracuse, N. Y.; *Dr. J. J. Carroll,* and *Rev. L. E. Wolff* of Buffalo, noted physical and mental mediums; *Rev. Ida Hansen,* Buffalo, N. Y.; *Rev. Mildred Leon,* Columbiaville, N. Y.; *Rev. Mary Harmon,* Syracuse, N. Y.; *Abagail Robinson,* Troy, N. Y.; *Ernest Zimmerman,* Camp Superintendent and medium, Albany, N. Y.; *Pearl Ashbrook,* Voice medium, Denver, Colorado; *Merwyn Woolheiser,* spiritual healer; and *Bertie Lilly Candler,* materialization medium, Miami, Florida (July 4th to 15th).

Juliette Ewing Pressing, editor of *Psychic Observer,* plans to attend the *Hydesville Camp* some time during the coming summer months. An announcement will be made shortly as to the exact date of her engagements for lecture and class work.

Lectures and public message services will be held in the newly constructed auditorium; special seances in rooms built for that purpose.

In a letter written recently to Spiritualists throughout the U.S.A. and Canada, Rev. Lewis, editor and publisher of *"Spiritual Digest,"* says: "I wish to take this opportunity to tell you I have just purchased the original Hyde Farm in Hydesville, New York, consisting of 146 acres, which surrounds the three acres bought by the *Fox Memorial Society.*

"I have been negotiating for this land over a year and always felt the three acres occupied and used for the *Fox Memorial Shrine* was not large enough and that more ground would make for a really important site.

Fox Memorial Shrine

"Therefore, the purpose for which I bought this land is to establish a place people from all the World will recognize as the *World Shrine for Modern Spiritualism.* I hope to make it into the perfect setting for the *Fox Memorial Shrine.*

"We are beautifying the surrounding land and expect to have it ready this centennial year. Much is expected of us and we are doing our part to make this site a credit to our great movement.

"I think we, as true Spiritualists, should get together and make this hallowed ground a place of beauty and inspiration. I am sure we can make it a fitting memorial to the Fox family and all those other fine Mediums who gave their all toward building up this great truth.

"On this land we have a house, a shed, and a very large barn, all in bad condition. We are tearing the barn down and re-building it into an auditorium, which we hope will be ready for the Fourth of July.

"We are going to try to interest the state of New York, to reforest some of the acreage and build there a copy of the *Sencea Longhouse* with fine panaramic paintings preserving the beautiful law of the Iroquois.

"I am going to see the owners of the *Great Rose Gardens* in Newark, a short distance from Hydesville, and see if they will landscape this site for us.

Sunshine Village

"We plan to erect a large healing shrine, octagon in shape, where will be hung Memorial Placques containing the names of Loved Ones. We are also setting aside 25 acres of this land to build a *Sunshine Village* to house some of our aged and retired mediums,—giving them a little cottage of three rooms and bath to live in for the rest of their time on this side of life.

"This will not not be a village of charity, there will be provisions made by which this *Sunshine Village* will be sustained. Various organizations have their homes for the aged, why can't we of this Wonderful Movement have a *Sunshine Village* where each soul may live their lives in their own way in peace and harmony, away from all worry.

"To do this great work, it is going to take a great deal of money. I have done my part, so therefore, I must appeal now to all peoples of the world to help this great work for Humanity.

"Please disregard all affiliations with whom we might belong. We are all Spiritualists and children of God. Therefore, as such, let's work together and show the World at large that, we have something of which to be proud."

FROM THIS HUMBLE BEGINNING . . .

View of the immense barn which, according to Rev. Lewis, is being remodeled into an auditorium.

This old-fashioned farm house will be made over into quarters for mediums and seance rooms.

This picture shows construction under way on the barn. Plans call for a coffee shop in the basement and additional seance and class rooms.

Resurrection Of Christ

(Continued from Page 9, Col. 2)

the natural laws revealed by science."

Space does not permit me to present the argument in the Cummins book. But the following passages are of interest: "There is shown that there is evidence of an almost semi-physical shape or double of the physical body.

"The double is bound to the the physical body by the Vital Cord and also, during normal health by a web of threads. If some of the latter are injured or broken, certain glands may be affected.

The "How" of Resurrection

"These, in turn and in consequence, may change the character, or through their failure to function properly, they cause symptoms of disease to appear in the body. For they are not being properly nourished by the life-units. This neuric energy is transmitted principally through the Vital Cord, but also, in a lesser degree through these threads . . . "Christ" was able to live consciously in his Double and came, in time, to control the flow of the life-units, so that not only could He nourish His physical shape with them deliberately, and not merely instinctively, but was also able, if occasion demanded, suddenly to exteriorise this neuric energy, pour it, for instance, into a paralytic and cause him to rise up and walk."

(In the same manner He was able to treat His body when it lay in the Tomb. Then this neuric energy, this essence broke like waves through the human frame, and by reason of its condensation, increased the pace of the electrons driving them more rapidly round the nucleus.)

Bishop's Futile Argument

Such a process naturally led to the Body entering another dimension. Before it actually did so, before the life-force stormed through it, the spirit had registered the command that the Body should pass through the linen wrappings and the walls of the tomb. Thus, through it being in another dimension, the wrappings were not disturbed."

It seems to have been a matter of timing, an increase in the speed of the atoms and then a decrease when the body reappeared in the earthly rhythm, i.e. to Mary in the Garden. Quotations, however, are useless. It is necessary to read "The Resurrection of Christ" in order to realise how Psychical Research makes much of the Gospels appear intelligible and authentic history.

Bishop Barnes's arguments are built on sand. This booklet establishes Christianity on the Rock of Psychic Science and should especially appeal to young scientifically minded people whom this Prince of the Church seeks to convert to a hundred year old creed dogma of Science which has been disproved and is based on the quick sand of materialism.

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